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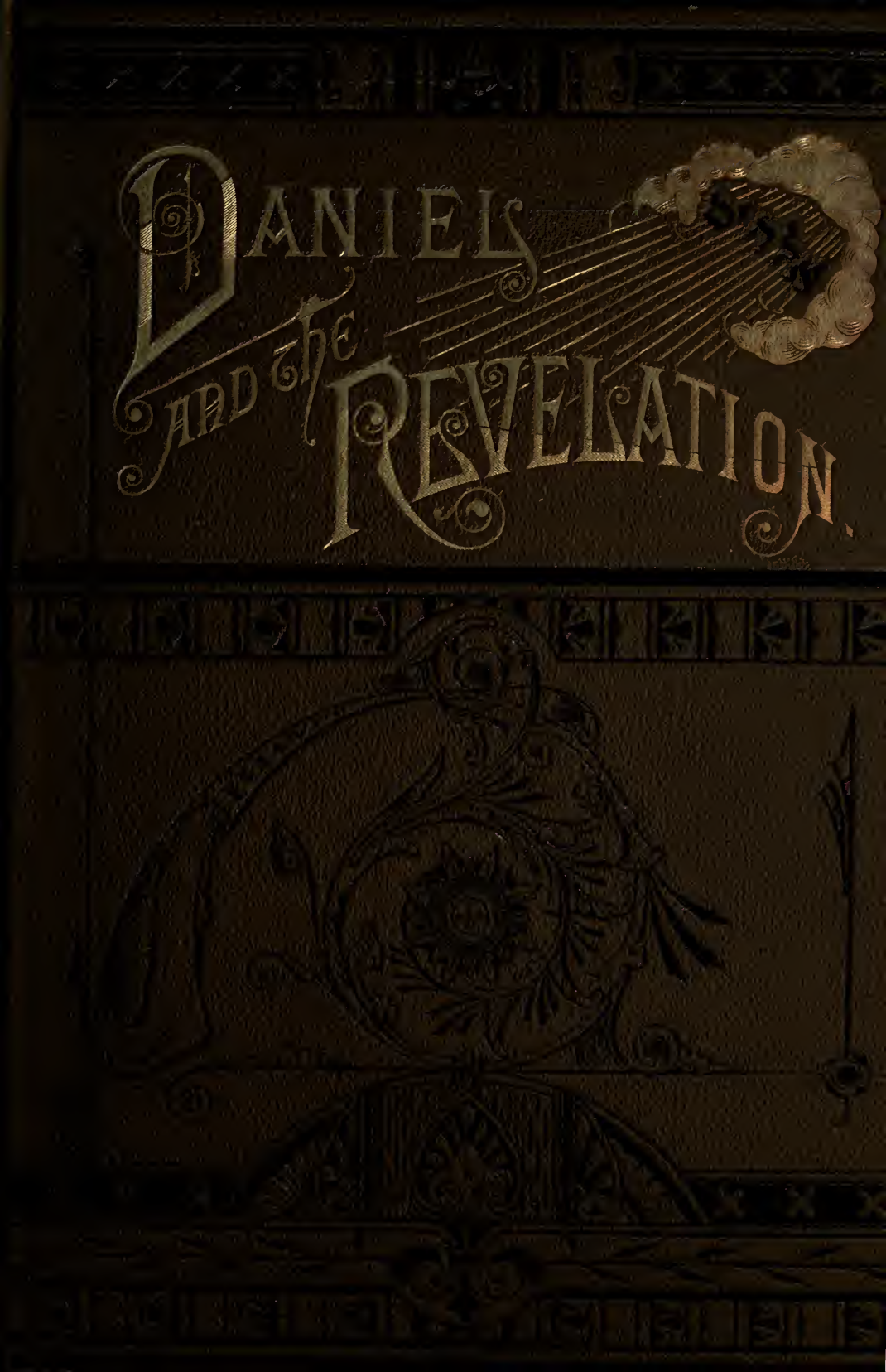

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Thoughts

ON THE

BOOK OF DANIEL

AND

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THOUGHTS,

Critical and Practical,

ON THE

BOOK OF DANIEL

AND

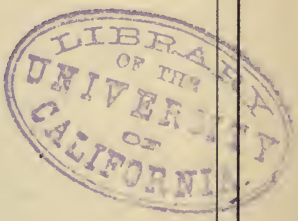
THE REVELATION:

BEING

AN EXPOSITION, TEXT BY TEXT, OF THESE IMPORTANT PORTIONS OF THE HOLY SCRIPTURES.

By URIAH SMITH,

Professor of Biblical Exegesis in Battle Creek College, Author of "Man's Nature and Destiny," "The Sanctuary and its Cleansing," "The United States in Prophecy," and other Works on Bible Subjects.



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REVIEW AND HERALD,
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GENERAL PREFACE.

In presenting to the public a volume of Thoughts on the book of Daniel and the book of Revelation, we have but a few brief words to say to the reader.

The books of Daniel and the Revelation stand naturally side by side, and should be studied together, as they are the counterpart of each other. The book has been written for a purpose, which is,

1. To lead you, reader, to receive what we believe to be the important truths which it teaches.

2. We wish you to believe the teaching of this volume, because many of the prophecies of Daniel and John concern your eternal welfare, if the view here taken of them is true, as we suppose. Intelligent conviction of prophetic truth will lead to a humble performance of practical duties; and the willing and the obedient are the only ones who shall eat the good of that goodly land upon which the redeemed will finally enter, as their eternal inheritance.

3. No person having the light placed before him, can continue to walk in darkness, and be guiltless.

4. It is the prophetic portions of God's word that especially constitute it a lamp to our feet, and a light to our path. Ps. 119:105; 2 Pet. 1:19.

5. No sublimer study can occupy the mind than those books in which He who sees the end from the beginning, looking forward through all the ages, gives, through his inspired prophets, a description of coming events, for the benefit of those whose lot it would be to meet them.

6. An increase of knowledge respecting the prophetic portions of the word of God, was to be one of the characteristics of the last days. Said the angel to Daniel, "But thou, O Daniel, shut up the words and seal the book, even unto the time of the end; many shall run to and fro, and knowledge shall be increased;" or, as Michælis' translation reads, "When many shall give their *sedulous attention* to the understanding of *these things*, and knowledge shall be increased." It is our lot to live this side the time to which the angel told Daniel to thus shut up the words and seal the book. That restriction has expired by limitation. In the language of the figure, the seal has been removed, and many are running to and fro, and knowledge is increased. While it is true that, of later years, knowledge has marvelously increased in every department of science, yet it is evident that this prophecy specially contemplates an increase of knowledge concerning those prophecies that are designed to give us light in reference to the age in which we live, the close of this dispensation, and the soon-coming transfer of all earthly governments to the great King of Righteousness, who shall destroy his enemies, and crown with an infinite reward, every one of his friends. The fulfillment of the prophecy in the increase of this knowledge, is one of the pleasing signs of the present time. For about half a century light upon the prophetic word has been increasing and shining with ever-growing luster to our own day.

In no portion of the word of God is this more apparent than in the books of Daniel and the Revelation; and we may well congratulate ourselves in this; for no other parts of that word

deal so largely in prophecies that pertain to the closing scenes of this earth's history. No other books contain so many chains of prophecy reaching down to the end. In no other books is the grand procession of events that leads us through to the termination of probationary time, and ushers us into the realities of the eternal state, so fully and minutely set forth. No other books embrace so completely, as it were in one grand sweep, all the truths that concern the last generation of the inhabitants of the earth, and set forth so comprehensively all the aspects of the times, physical, moral, and political, in which the triumph of earthly woe and wickedness shall end, and the eternal reign of righteousness begin. It is to call attention especially to these features of the books of Daniel and the Revelation, which seem heretofore to have been too generally overlooked, or misinterpreted, that these Thoughts are offered to the public.

There seems to be no prophecy which a person can have so little excuse for misunderstanding, especially as relates to its main features, as the prophecy of Daniel. Dealing but sparingly in language that is highly figurative, explaining all the symbols it introduces, locating its events within the rigid confines of prophetic periods, it points out the first advent of the Messiah, in so clear and unmistakable a manner as to call forth the execration of the Jews upon any attempt to explain it, and gives so accurately, and so many ages in advance, the outlines of the great events of our world's history, that infidelity stands confounded and dumb before its inspired record.

And no effort to arrive at a correct understanding of the book of Revelation needs any apology;

for the Lord of the prophecy has himself pronounced a blessing upon him that readeth and they that hear the words of this prophecy, and keep the things that are written therein; for the time is at hand. And it is with an honest purpose of aiding somewhat in arriving at this understanding, which is set forth by the language above referred to as not only possible but praiseworthy, that an exposition of this book, according to the literal rule of interpretation, has been attempted.

With thrilling interest we behold to-day the nations marshaling their forces and pressing forward in those movements described by the royal seer in the court of Babylon nearly twenty-five hundred years ago, and by John on barren Patmos nearly eighteen hundred years ago; and these movements —hear it, ye children of men—are the last political revolutions to be accomplished before this earth plunges into her final time of trouble, and Michael, the great Prince, stands up, and his people, all who are found written in the book, are crowned with full and final deliverance.

Are these things so? "Seek," says our Saviour, "and ye shall find. Knock, and it shall be opened unto you." God has not so concealed his truth that it will elude the search of the humble seeker.

With a prayer that the same Spirit by which those portions of Scripture which form the basis of this volume were at first inspired, whose aid the writer has sought in his expository efforts, may rest abundantly upon the reader in his investigations, this work is commended to the candid and careful attention of all who are interested in prophetic themes. U. S.

BATTLE CREEK, MICH., Jan., 1882.

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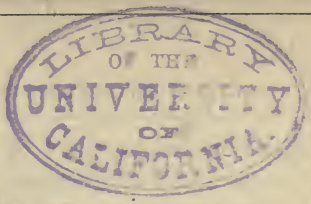

THOUGHTS ON DANIEL.

INTRODUCTION.

THAT the book of Daniel was written by the person whose name it bears, there is no reason to doubt. Ezekiel, who was contemporary with Daniel, bears testimony, through the spirit of prophecy, to his piety and uprightness, ranking him in this respect with Noah and Job: "Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast; though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14:19, 20. His wisdom, also, even at that early day, had become proverbial, as appears from the same writer. To the prince of Tyrus, he was directed of the Lord to say, "Behold thou art wiser than Daniel; there is no secret that they can hide from thee." Chap. 28:3. But above all, our Lord recognized him as a prophet of God, and bade his disciples understand the predictions given through him for the benefit of his church: "When ye therefore shall see the abomi-

nation of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains." Matt. 24:15, 16.

Though we have a more minute account of his early life than is recorded of that of any other prophet, yet his origin is left in complete obscurity, except that he was of the royal line, probably of the house of David, which had at this time become very numerous. He first appears as one of the noble captives of Judah, in the first year of Nebuchadnezzar, king of Babylon, at the commencement of the seventy years' captivity, B. C. 606. Jeremiah and Habakkuk were yet uttering their prophecies. Ezekiel commenced soon after, and a little later, Obadiah; but both these finished their work years before the close of the long and brilliant career of Daniel. Three prophets only succeeded him, Haggai and Zechariah, who exercised the prophetic office for a brief period contemporaneously, B. C. 520–518, and Malachi, the last of the Old-Testament prophets, who flourished a little season, about B. C. 397.

Throughout the entire period of the seventy years' captivity, Daniel resided at the court of Babylon, most of the time in honor and prosperity, prime minister of that first and most splendid of earth's universal monarchies. His life affords a most impressive lesson of the importance and the advantage of maintaining from earliest youth a strict integrity in the things of God, and furnishes a notable instance of a man maintaining eminent piety, and

faithfully discharging all the duties that pertain to the service of God, while at the same time engaging in the most stirring activities, and bearing the weightiest cares and responsibilities that can devolve upon men in this present life.

What a rebuke is his course to men at the present day, who, having not a hundredth part of the cares to absorb their time and engross their attention that Daniel had, yet plead as an excuse for the almost utter neglect of Christian duties, that they have not time. What will the God of Daniel say to such when he comes to reward impartially his servants according to their faithfulness?

But it is not his connection with the Chaldean monarchy, the glory of kingdoms, that perpetuates the memory of Daniel, and covers his name with honor. From the height of its glory, he saw that kingdom decline and pass into other hands. Its period of greatest prosperity was covered by the age of one man. So brief was this nation's career, so transient its glory. But Daniel was intrusted with more enduring honors. While beloved and honored by the princes and potentates of Babylon, he enjoyed an infinitely higher exaltation, in being beloved of God and his holy angels, and admitted to a knowledge of the counsels of the Most High.

His prophecy is, in many respects, the most remarkable of any in the sacred record. It is the most comprehensive. It was the first prophecy giving a consecutive history of the world from that time to the end. It located its predictions with

well-defined prophetic periods, though reaching many centuries into the future. It gave the first definite chronological prediction of the coming of the Messiah. It marked the time of this event so accurately that the Jews execrate the man who attempts to interpret its numbers, since they are thereby shown to be without excuse in rejecting Christ; and so accurately had its minute and literal predictions been fulfilled down to the time of Porphyry, A. D. 250, that he declared (the only loophole he could devise for his stolid skepticism) that the predictions were written after the events themselves had transpired. Every succeeding century has borne additional evidence to the truthfulness of the prophecy; and its fulfillment is still going forward.

The personal history of Daniel reaches to a date a few years subsequent to the subversion of the Babylonian kingdom by the Medes and Persians. He is supposed to have died at Shushan, or Susa, in Persia, aged about 94 years; his age being the probable reason why he returned not to Judea with other Hebrew captives, under the proclamation of Cyrus, Ez. 1:1, B. C. 536, which marked the close of the seventy years' captivity.

Chapter I.

DANIEL IN CAPTIVITY.

VERSE 1. In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. 2. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

With a directness characteristic of the sacred writers, Daniel enters at once upon his subject. He commences in the simple, historical style, that being the nature of his book till we reach the seventh chapter, when the prophetical portion, more properly so called, commences. Like one conscious of uttering only well-known truth, he proceeds at once to state a variety of particulars, by which his accuracy could be at once tested. Thus, in the two verses quoted, he states five particulars, purporting to be historical facts, such as no writer would be likely to introduce into a fictitious narrative: 1. That Jehoiakim was king of Judah; 2. That Nebuchadnezzar was king of Babylon; 3. That the latter came against the former; 4. That this was in the third year of Je-

hoiakim's reign; and, 5. That Jehoiakim was given into the hand of Nebuchadnezzar, who took a portion of the sacred vessels of the house of God, and carrying them to the land of Shinar, the country of Babylon, Gen. 10:10, placed them in the treasure house of his heathen divinity. Subsequent portions of the narrative abound equally with such historical facts.

This overthrow of Jerusalem was predicted by Jeremiah and immediately accomplished, B. C. 606. Jer. 25:8–11. Jeremiah places this captivity in the fourth year of Jehoiakim, Daniel in the third. This seeming discrepancy is explained by the fact that Nebuchadnezzar set out on his expedition near the close of the third year of Jehoiakim, from which point Daniel reckons. But he did not accomplish the subjugation of Jerusalem till about the ninth month of the year following; and from this year Jeremiah reckons. *Prideaux, vol. i*, pp. 99, 100. Jehoiakim, though bound for the purpose of being taken to Babylon, having humbled himself, was permitted to remain as ruler in Jerusalem, tributary to the king of Babylon.

This was the first time Jerusalem was taken by Nebuchadnezzar. Twice subsequently the city, having revolted, was captured by the same king, being more severely dealt with each succeeding time. Of these subsequent overthrows the first was under Jehoiachin, son of Jehoiakim, when all the sacred vessels were either taken or destroyed, and the best of the inhabitants, with the king, were

led into captivity. The second was under Zedekiah, when the city endured the most formidable siege it ever sustained except that by Titus, in A. D. 70. During the two years' continuance of this siege the inhabitants of the city suffered all the horrors of famine. At length, the garrison and king, attempting to escape from the city, were captured by the Chaldeans. The sons of the king were slain before his face. His eyes were put out, and he was taken to Babylon; and thus was fulfilled the prediction of Ezekiel, who declared that he should be carried to Babylon, and die there, but yet should not see the place. Eze. 12:13. The city and temple were at this time utterly destroyed, and the entire population of the city and country, with the exception of a few husbandmen, were carried captive to Babylon, B. C. 588.

Such was God's passing testimony against sin. Not that the Chaldeans were the favorites of Heaven; but God made use of them to punish the iniquities of his people. Had the Israelites been faithful to God, and kept his Sabbath, Jerusalem would have stood forever. Jer. 17: 24–27. But they departed from him and he left them. They first profaned the sacred vessels by sin, in introducing heathen idols among them; and he then profaned them by judgments, in letting them go as trophies into heathen temples abroad.

During these days of trouble and distress upon Jerusalem, Daniel and his companions were nourished and instructed in the palace of the king of

Babylon, and, though captives in a strange land, were doubtless in some respects much more favorably situated than they could have been in their native land.

VERSE 3. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; 4; children in whom was no blemish, but well-favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. 5. And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king.

It had been told Hezekiah, after he had vainGloriously shown to the messengers of the king of Babylon all the treasures and holy things of his palace and kingdom, that of all these good things nothing should be left which should not be carried as trophies to the city of Babylon; and that even his own children, his descendants, should be taken away, and be eunuchs in the palace of the king there. 2 Kings 20:14–18. We have the fulfillment of this prediction in the verses before us. It is probable that Daniel and his companions were made eunuchs; at least we hear nothing of their posterity, which can be more easily accounted for on this hypothesis than on any other; though some think that this term had come to signify office rather than condition.

The word children, as applied to these captives,

is not to be taken in the sense to which it is limited at the present time. It included youth also. And we learn from the record that these children were already skillful in all wisdom, cunning in knowledge, and understanding science, and had ability in them to stand in the king's palace. In other words, they had already acquired a good degree of education, and their bodily and mental powers were so far developed that a skillful reader of human nature could form quite an accurate estimate of their capabilities. They are supposed to have been about eighteen or twenty years of age.

In the treatment which these Hebrew captives received, we see an instance of the wise policy, the liberality, and the tender-heartedness, of the rising king Nebuchadnezzar.

First, instead of choosing, like the later Persian king, Ahasuerus, young women for the gratification of his passions, he chose young men who should be educated in all matters pertaining to the kingdom, that he might have efficient help in administering its affairs.

Secondly, he appointed them daily provision of his own meat and wine. Instead of the coarse fare which some would have thought good enough for captives, he offered them his own royal viands.

Thirdly, he continued this liberal treatment for the space of three years. Thus they had all the advantages which the kingdom afforded. Though captives, they were royal children, and they were treated as such by the humane king of the Chaldeans.

The question arises why these persons were at once selected to take part, after suitable preparation, in the affairs of the kingdom. Were there not enough native Babylonians to fill these places of trust and honor? It could have been for no other reason than that the king knew that the Chaldean youth could not compare with those of Israel in ingenuity, wit, quickness of perception, and every excellence, both mental and physical. "And if this is so," says Henry, "what a shame that a people of so much wit should not have had wisdom and grace enough to keep from falling under the displeasure of the Almighty, and being led into captivity." This will apply to the fathers, more than to these children who thus suffered on account of the iniquities of their ancestors.

VERSE 6. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: 7: unto whom the prince of the eunuchs gave names; for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

This change of names was probably made on account of the signification which they bore. Thus, Daniel signified in the Hebrew, God is my Judge; Hananiah, Gift of the Lord; Mishael, He that is a strong God; and Azariah, Help of the Lord. These names, each having some reference to the true God, and signifying some connection with his worship, were changed to names the definition of which bore a like relation to the heathen divinities and wor-

ship of the Chaldeans. Thus Belteshazzar, the name given to Daniel, signified, Keeper of the hid treasures of Bel; Shadrach, Inspiration of the sun, which the Chaldeans worshiped; Meshach, Of the goddess Shaca, under which name Venus was worshiped; and Abed-nego, Servant of the shining fire, which they also worshiped.

VERSE 8. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. 9. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. 10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink; for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. 11. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 12, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants. 14. So he consented to them in this matter, and proved them ten days. 15. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. 16. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

Nebuchadnezzar appears upon this record wonderfully free from bigotry. It seems that he took no means to compel his royal captives to change their religion. Provided they had some religion, it

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was sufficient for him, whether it was the religion he professed or not. And although their names had been changed to signify some connection with heathen worship, this may have been more to avoid the use of Jewish names by the Chaldeans, than to indicate any change of sentiment or practice on the part of those to whom these names were given.

Daniel purposed not to defile himself with the king's meat, nor with his wine. Daniel had other reasons for this course than simply the effect of such a diet upon his physical system, though he would derive great advantage in this respect from the fare he proposed to adopt. But it was generally the case that the meat used by the kings and princes of heathen nations, they being the high priests of their religion, was first offered in sacrifice to idols, and the wine they used, poured out as a libation before them; and again, some of the meat of which they made use, was pronounced unclean by the Jewish law; and on either of these grounds Daniel could not, consistently with his religion, partake of these articles; hence he requested, not from any morose or sullen temper, but from conscientious scruples, that he might not be obliged to defile himself; and he respectfully made his request known to the proper officer. The prince of the eunuchs feared to grant Daniel's request, since the king himself had appointed their meat. This shows the great personal interest the king took in these persons. He did not commit them to the hands of his servants, telling them to care for them

in the best manner, without himself entering into its details; but he himself appointed their meat and drink; and this was of a kind which was honestly supposed would be the best for them, inasmuch as the prince of the eunuchs thought that a departure from it would render them poorer in flesh and less ruddy of countenance than those who continued it; and thus he would be brought to account for neglect or ill-treatment of them, and so lose his head. Yet it was equally well understood that if they maintained good physical conditions, the king would take no exception to the means used, though it might be contrary to his own express direction. It appears that the king's sincere object was to secure in them, by whatever means it could be done, the very best mental and physical development that could be attained. How different this from the bigotry and tyranny which usually hold supreme control over the hearts of those who are clothed with absolute power. In the character of Nebuchadnezzar we shall find many things worthy of our highest admiration.

Daniel requested pulse and water for himself and three companions. Pulse was a vegetable food of the leguminous kind, like peas, beans, etc. Bagster says, "*Zeroim* denotes all leguminous plants, which are not reaped, but pulled or plucked, which, however wholesome, were not naturally calculated to render them fatter in flesh than the others."

A ten days' trial of this diet resulting favorably, they were permitted to continue it during the

whole course of their training for the duties of the palace. Their increase in flesh and improvement in countenance, which took place during these ten days, can hardly be attributed to the natural result of the diet; for it would not produce such marked effects in so short a time. We think it more natural to conclude that this result was produced by a special interposition of the Lord, as a token of his approbation of the course on which they had entered, which course, if persevered in, would in process of time lead to the same result, through the natural operation of the laws of their being.

VERSE 17. As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. 18. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. 19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. 20. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. 21. And Daniel continued even unto the first year of King Cyrus.

To Daniel alone seems to have been committed an understanding in visions and dreams. Remarkable instances, the record of which is here omitted, had doubtless proved his gift in this direction. Nor does the Lord's dealing with Daniel in this respect prove the others any the less accepted in his sight. Preservation in the midst of the fiery fur-

nace was as good evidence as they could have had of the divine favor. Daniel probably had some natural qualifications that peculiarly fitted him for this work.

The same personal interest heretofore manifested by the king in these individuals, still continued. At the end of the three years, he called them to a personal interview. He must know for himself how they had fared and what proficiency they had made. This interview also shows the king to have been a man well versed in all the arts and sciences of the Chaldeans, else he would not have been qualified to examine others therein. As the result, recognizing merit wherever he saw it, without respect to religion or nationality, he acknowledged them to be ten times superior to any in his own land.

And it is added that Daniel continued even unto the first year of King Cyrus. This is an instance of the somewhat singular use of the word unto, or until, which occasionally occurs in the sacred writings. It does not mean that he continued no longer than to the first year of Cyrus; for he lived some years later. But this is the time to which the writer wished to direct especial attention, as it brought deliverance to the captive Jews. In a similar way the word is used in Ps. 112 : 8; and Matt. 5 : 18.

Chapter II.

THE GREAT IMAGE.

VERSE 1. And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

DANIEL was carried captive in the first year of Nebuchadnezzar. For three years he was placed under instructors, during which time he would not, of course, be reckoned among the wise men of the kingdom, nor take part in public affairs. Yet in the second year of Nebuchadnezzar the transactions recorded in this chapter took place. How, then, could Daniel be brought in to interpret the king's dream in his second year? The explanation lies in the fact that Nebuchadnezzar reigned for two years conjointly with his father Nabopollassar. From this point the Jews reckoned; while the Chaldeans reckoned from the time he commenced to reign alone, on the death of his father. Hence, the year here mentioned was the second year of his reign, according to the Chaldean reckoning, but the fourth, according to the Jewish. It thus appears that the very next year after Daniel had completed his preparation to participate in the affairs of the Chaldean Empire, the providence of God brought him into sudden and wonderful notoriety throughout all the kingdom.

VERSE 2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

The magicians were such as practiced magic, using the term in its bad sense; that is, practiced all the superstitious rights and ceremonies of fortune-tellers, casters of nativities, etc. Astrologers were men who pretended to foretell future events by the study of the stars. The science, or the superstition, of astrology, was extensively cultivated by the eastern nations of antiquity. Sorcerers were such as pretended to hold communication with the dead. In this sense, we believe it is always used in the Scriptures. Modern spiritualism is simply ancient heathen sorcery revived. The Chaldeans here mentioned were a sect of philosophers similar to the magicians and astrologers, who made physic, divinations, etc., their study. All these sects or professions abounded in Babylon. The end aimed at by each was the same; namely, the explaining of mysteries, and the foretelling of future events, the principal difference between them being the means by which they sought to accomplish their object. The king's difficulty lay equally within the province of each to explain; hence he summoned them all. With the king it was an important matter. He was greatly troubled, and therefore concentrated upon the solution of his perplexity the whole wisdom of his realm.

VERSE 3. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4. Then spake the Chaldeans to the king in Syriac, O King, live forever; tell thy servants the dream, and we will show the interpretation.

Whatever else the ancient magicians and astrologers may have been deficient in, they seemed to have thoroughly schooled themselves in the art of drawing out sufficient information to form a basis for some shrewd calculation, or of framing their answers in so ambiguous a manner that they would be equally applicable, let the event turn either way. In the present case, true to their cunning instincts, they called upon the king to make known to them his dream. If they could get full information respecting this, they could easily agree on some interpretation which would not endanger their reputation. They addressed themselves to the king in Syriac, a dialect of the Chaldean language which was used by the educated and polished classes. From this point to the end of chapter 7, the record continues in Chaldaic.

Verse 5. The king answered and said to the Chaldeans, The thing is gone from me; if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. 6. But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor; therefore show me the dream, and the interpretation thereof. 7. They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it. 8. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. 9. But if ye will not make known unto me the dream, there is but one decree for you; for ye have prepared lying

and corrupt words to speak before me, till the time be changed; therefore tell me the dream, and I shall know that ye can show me the interpretation thereof. 10. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. 11. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh. 12. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. 13. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

These verses contain the record of the desperate struggle between the wise men, so called, and the king; the former seeking some avenue for escape, seeing they were caught on their own ground, and the latter determined that they should make known his dream, which was no more than their profession would warrant him in demanding. Some have severely censured Nebuchadnezzar in this matter, as acting the part of a heartless, unreasonable tyrant. But what did these magicians profess to be able to do? To reveal hidden things; to foretell future events; to make known mysteries entirely beyond human foresight and penetration; and to do this by the aid of supernatural agencies. If, then, their claim was worth anything, could they not make known to the king what he had dreamed? They certainly could. And if they were able, knowing the dream, to give a reliable interpretation thereof, would they not also be able to make known the

dream itself when it had gone from the king? Certainly, if there was any virtue in their pretended intercourse with the other world. There was therefore nothing unjust in Nebuchadnezzar's demand that they should make known his dream. And when they declared, verse 11, that none but the gods whose dwelling was not with flesh could make known the king's matter, it was a tacit acknowledgment that they had no communication with these gods, and knew nothing beyond what human wisdom and discernment could reveal. For this cause, the king was angry and very furious. He saw that he and all his people were being made the victims of deception. He accused them, verse 9, of endeavoring to dally along till the "time be changed," or till the force of the matter had so passed from his mind that his anger at their duplicity should abate, and he either recall the dream himself, or be unsolicitous whether it were made known and interpreted or not. And while we cannot justify the extreme measures to which he resorted, dooming them to death, and their houses to destruction, we can but feel a hearty sympathy with him in his condemnation of a class of miserable impostors. The severity of his sentence was probably more owing to the customs of those times, than to any malignity on the part of the king. Yet it was a bold and desperate step. Consider who these were who thus incurred the wrath of the king. They were numerous, opulent, and influential sects. Moreover, they were the learned and

cultivated classes of those times; yet the king was not so wedded to his false religion as to spare it even with all this influence in its favor. If the system was one of fraud and imposition, it must fall, however high its votaries might stand in numbers or position, or however many of them might be involved in its ruin. The king would be no party to dishonesty or deception.

VERSE 14. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon. 15. He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. 16. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. 17. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; 18; That they would desire mercies of the God of Heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

In this narrative we see the providence of God working in several remarkable particulars.

1. It was providential that the dream of the king should leave such a powerful impression upon him as to raise him to the greatest height of anxiety, and yet the thing itself be held from his mind. This led to the complete exposure of the false system of the magicians, etc.; for when put to the test to make known the dream, it was found that they were unable to do what their profession made incumbent on them.

2. It was remarkable that Daniel and his companions, so lately pronounced by the king ten times better than all his magicians and astrologers, should not sooner have been consulted, or rather, should not have been consulted at all, in this matter. But there was a providence in this. Just as the dream was held from the king, so he was unaccountably held from appealing to Daniel for a solution of his mystery. For had he called on Daniel at first, and had he at once made known the matter, the magicians would not have been brought to the test. But God would let the heathen systems of the Chaldeans have the first chance. He would let them try and ignominiously fail, and confess their utter incompetency, even under the penalty of death, that they might be the better prepared to acknowledge his hand when he should finally reach it down in behalf of his captive servants, and for the honor of his own name.

3. It appears that the first intimation Daniel had of the matter was the presence of the executioners, come for his arrest. His own life being thus at stake, he would be led to seek the Lord with all his heart till he should work for their deliverance. Daniel gains his request of the king for time to consider the matter; a privilege which probably none of the magicians could have secured, as the king had already accused them of preparing lying and corrupt words, and of seeking to gain time for this very purpose. Daniel at once went to his three companions, and engaged them to unite with him in

desiring mercy of the God of Heaven concerning this secret. He could have prayed alone, and would doubtless have been heard; but then, as now, in the union of God's people is prevailing power; and the promise of the accomplishment of that which is asked, is to the two or three who shall agree concerning it.

VERSE 19. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of Heaven. 20. Daniel answered and said, Blessed be the name of God forever and ever; for wisdom and might are his; 21; And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding, 22, He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. 23. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter.

Whether or not the answer came while Daniel and his companions were yet offering up their petitions, we are not informed. If it did, it shows their importunity in the matter; for it was through a night vision that God revealed himself in their behalf, which would show that they continued their supplications, as might reasonably be inferred, far into the night, and ceased not till the answer was obtained. Or, if their season of prayer had closed, and God at a subsequent time sent the answer, it would show us, as is sometimes the case, that prayers are not unavailing though not immediately

answered. Some think the matter was made known to Daniel by his dreaming the same dream that Nebuchadnezzar had dreamed; but Matthew Henry considers it more probable that "when he was awake, and continuing instant in prayer, and watching in the same, the dream itself and the interpretation of it were communicated to him by the ministry of an angel, abundantly to his satisfaction." The words "night vision" mean anything that is seen, whether through dreams or visions.

Daniel immediately offered up praise to God for his gracious dealing with them; and while his prayer is not preserved, his responsive thanksgiving is fully recorded. God is honored by our rendering him praise for the things he has done for us, as well as by our acknowledging through prayer our need of his help. Let Daniel's course be our example in this respect. Let no mercy from the hand of God fail of its due return of thanksgiving and praise. Were not ten lepers cleansed? Where are the nine?

Daniel had the utmost confidence in what had been shown him. He did not first go to the king, to see if what had been revealed to him was indeed the king's dream; but he immediately praised God for having answered his prayer.

Although the matter was revealed to Daniel, he did not take honor to himself as though it was by his prayers alone that this thing had been obtained, but immediately associated his companions with himself, and acknowledged it to be as much an an-

swer to their prayers as to his own. It was, said he, "what *we* desired of Thee," and thou hast made it "known unto *us*."

VERSE 24. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation.

Daniel's first plea is for the wise men of Babylon. Destroy them not; for the king's secret is revealed. True, it was through no merit of theirs or their heathen systems of divination that this revelation was made; they were worthy of just as much condemnation as before. But their own confession of utter impotence in the matter was humiliation enough for them; and Daniel was anxious that they should so far partake of the benefits shown to him as to have their lives spared. Thus they were saved because there was a man of God among them. And thus it ever is. For the sake of Paul and Silas, the bands of all the prisoners were loosed. Acts 16:26. For the sake of Paul, the lives of all that sailed with him were saved. Chap. 27:24. These are but specimens of the countless instances all along the track of time in which the wicked have been benefited by the blessings of the righteous. Well would it be if they would remember the obligations under which they are thus placed. And what saves the world now? For whose sake is it still spared? For the sake of the few righteous persons who are yet left. Remove these, and

how long would the wicked be suffered to run their guilty career? No longer than the Sodomites were suffered, after Lot had departed from their polluted and polluting presence. Yet the wicked will despise, ridicule, and oppress, the very ones on whose account it is that they are still permitted the enjoyment of life and all its blessings.

VERSE 25. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

It is ever a characteristic of ministers and courtiers to ingratiate themselves with their sovereign. So here Arioch represented that he had found a man who could make known the desired interpretation; as though with great disinterestedness in behalf of the king, he had been searching for some one to solve his difficulty, and had at last found him. In order to see through this deception of his chief executioner, the king had but to remember, as he probably did, his interview with Daniel, verse 16, and Daniel's promise, if time could be granted, to show the interpretation thereof.

VERSE 26. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? 27. Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; 28; But there is a God in Heaven that revealeth secrets, and maketh known to the king Nebuchad-

nezzar what shall be in the latter days. Thy dream and the visions of thy head upon thy bed are these.

Art thou able to make known the dream? was the king's doubtful salutation to Daniel, as he came into his presence. Notwithstanding his previous experience, the king seems to have questioned Daniel's ability, so young and inexperienced, to make known a matter in which the aged and venerable magicians and soothsayers had utterly failed. Daniel declared plainly that the wise men, the astrologers, the soothsayers, and magicians, could not make known this secret. It was beyond their power. Therefore the king should not be angry with them, nor put confidence in their inefficient superstitions. He then proceeds to make known the true God who rules in Heaven, and is the only revealer of secrets. And he it is, says Daniel, who maketh known to the king Nebuchadnezzar what shall be in the latter days.

VERSE 29. As for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. 30. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Here is brought out another of the commendable traits of Nebuchadnezzar's character. Unlike some rulers who fill up the present with folly and debauchery, without regard to the future, he thought

forward upon the days to come, with an anxious desire to know with what events they should be filled; doubtless that he might the better know how to make a wise improvement of the present. For this reason God gave him this dream, which we must regard as a token of the divine favor toward this king; as there were many other ways in which the truth involved in his dream could have been brought out, equally to the honor of God's name, and the good of his people at that time, and the benefit of subsequent generations. Yet God would not work for the king independently of his own people; hence, though he gave the dream to the king, he sent the interpretation through one of his own acknowledged servants. Daniel first disclaimed all credit for himself in the transaction, and then to modify somewhat the feelings of pride which it would have been natural for the king to have, in view of being thus noticed by the God of high Heaven, he informed him indirectly that, although the dream had been given to him, it was not for his sake altogether that the interpretation was sent, but for their sakes through whom it should be made known. Ah! God had some servants there, and it was for them that he was working. They are of more value in his sight than the mightiest kings and potentates of earth. Had it not been for them, the king would never have had the interpretation of his dream, probably not even the dream itself. Thus, when traced to their source, all favors, upon whomsoever bestowed, are

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PLATE I.—IMAGE OF DANIEL II.

found to be due to the regard which God has for his own children. How comprehensive was the work of God in this instance. By this one thing of revealing the king's dream to Daniel, he accomplished the following objects: 1. He made known to the king the things he desired. 2. He saved his servants who trusted in him. 3. He brought conspicuously before the Chaldean nation the knowledge of the true God. 4. He poured contempt on the false systems of the soothsayers and magicians. And, 5. He honored his own name, and exalted his servants in their eyes.

VERSE 31. Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee: and the form thereof was terrible. 32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, 33, His legs of iron, his feet part of iron and part of clay. 34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

Nebuchadnezzar, according to the Chaldean religion, was an idolater. An image was an object which would at once command his attention and respect. Moreover, earthly kingdoms, which, as we shall hereafter see, were represented by this image, were objects of esteem and value in his eyes. With a mind

unenlightened by the light of revelation, he was unprepared to put a true estimate upon earthly wealth and glory, and to look upon earthly governments in their true light. Hence the striking harmony between the estimate which he put upon these things, and the object by which they were symbolized before him. To him they were presented under the form of a great image, an object in his eyes of respect and admiration. With Daniel, the case was far different; and to him these same earthly kingdoms were afterward shown under the form of cruel and ravenous wild beasts.

But how admirably adapted was this representation to convey a great and needful truth to the mind of Nebuchadnezzar. Besides delineating the progress of events through the whole course of time, for the benefit of his people, God would show Nebuchadnezzar the utter emptiness and worthlessness of earthly pomp and glory; and how could this be more impressively done than by an image commencing with the most precious of metals, and continually descending to the baser, till we finally have the coarsest and crudest of metals, iron, mingled with the miry clay; the whole then dashed to pieces, and made like the empty chaff, no good thing in it, but altogether lighter than vanity, and finally blown away where no place could be found for it, after which something durable and of heavenly worth occupies its place. So would God show to the children of men, that earthly kingdoms were to pass away, and earthly greatness and glory, like a gaudy bubble,

would break and vanish; and the kingdom of God, in the place so long usurped by these, should be set up to have no end, and all who had an interest therein, should rest under the shadow of its peaceful wings forever and ever. But this is anticipating.

VERSE 36. This is the dream; and we will tell the interpretation thereof before the king. 37. Thou, O King, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. 38. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

Now opens one of the sublimest chapters of human history. Eight short verses of the inspired record tell the whole story; yet that story embraces the history of this world's pomp and power. A few moments will suffice to commit it to memory, yet the period which it covers, dating from twenty-four centuries in the past, reaches on down past the rise and fall of kingdoms, past the setting up and overthrow of empires, past cycles and ages, past our own day, over into the eternal state. It is so comprehensive that it embraces all this; yet it is so minute that it gives us all the great outlines of earthly kingdoms from that time to this. Human wisdom never devised so brief a record which embraced so much. Human language never set forth, in fewer words, a greater volume of historical truth. The finger of God is here. Let us heed the lesson well.

With what interest, as well as astonishment, must

the king have listened to the words of the prophet, as he informed him that he, or rather his kingdom, the king being here put for his kingdom (see the following verse), was the golden head of the magnificent image which he had seen. Ancient kings were grateful for success; and in cases of prosperity, the tutelar deity to whom they attributed their success, was to them the adorable object upon which they would lavish their richest treasures, and bestow their best devotions. Daniel indirectly informs the king that in his case all these are due to the God of Heaven, since he is the one who has given him his kingdom, and made him ruler over all. This would restrain him from the pride of thinking that he had attained his position by his own power and wisdom, and would enlist the gratitude of his heart toward the true God.

The Babylonish Empire, this head of gold, was founded by Belesis, called also Nabonassar, and in the Scriptures called Baladan, B. C. 747. Arising from the ancient Assyrian Empire, founded by Nimrod, Gen. 10 : 9, 10, which had governed Asia for about thirteen hundred years, it reached the summit of its glory under Nebuchadnezzar, who added to his original dominions the provinces of Asia Minor, Phœnicia, Egypt, Syria, and Palestine. These, with the empire of Babylon proper, embraced all the then known world of any national influence or power. See "Prideaux's Connexion."

We do not take it to be necessary that Babylon, to be called a universal kingdom, should have had every class of people and every country in the world

absolutely under its sway; for this was not in a strict sense the fact with any one of the kingdoms which are called in history universal kingdoms. Babylon never conquered Grecia nor Rome; but Rome was founded before Babylon had risen to the climax of its power. Rome's position and influence, however, were then altogether prospective; and it is nothing against the prophecy that God begins to prepare his agents long years before they enter upon the prominent part they are to perform in the fulfillment of prophecy. We must place ourselves with the prophet, and view these kingdoms from the same stand-point. We shall then, as is right, consider his statements in the light of the location he occupied, the time in which he wrote, and the circumstances by which he was surrounded. It is a manifest rule of interpretation that nations are not particularly noticed in prophecy until they become so far connected with the people of God that mention of them becomes necessary to make the records of sacred history complete. When this was the case with Babylon, it was the great and overtowering object in the political world. In the prophet's eye, it necessarily eclipsed all else; and he would naturally speak of it as a kingdom having rule over all the earth. So far as we know, all provinces or countries against which Babylon did move in the height of its power were subdued by its arms. In this sense, all were in its power. And this will explain the somewhat hyperbolical language of verse 38. That there were some portions of territory and considerable numbers of people unknown to his-

tory and without the pale of civilization as it then existed, which were neither discovered nor subdued, is not a fact of sufficient strength or importance to condemn the expression of the prophet, or to falsify the prophecy.

In 677, B. C., Babylon became connected with the people of God by the capture of Manasseh, king of Judah, and is at this point introduced into prophecy.

The character of this empire is indicated by the nature of the material in that portion of the image by which it was symbolized—the head of gold. It was the golden kingdom of a golden age. Babylon, its metropolis, towered far above all its later rivals. Situated in the garden of the East, laid out in a perfect square sixty miles in circumference, fifteen miles on each side, surrounded by a wall three hundred and fifty feet high, and eighty-seven feet thick, with a moat, or ditch, around this, of equal cubic capacity with the wall, divided into six hundred and seventy-six squares, each two and a quarter miles in circumference, by its fifty streets, each one hundred and fifty feet in width, crossing each other at right angles, twenty-five each way, every one straight and level, and fifteen miles in length; its two hundred and twenty-five square miles of inclosed surface, divided as just described, and laid out in luxuriant pleasure-grounds and gardens, interspersed with magnificent dwellings—this city, with its sixty miles of moat, its sixty miles of outer wall, its thirty miles of river wall through its center, its hundred and fifty gates of solid brass, its hanging gardens, rising ter-

race above terrace, till they equaled in height the walls themselves, its temple of Belus, three miles in circumference, its two kingly palaces, one three and a half, and the other eight miles in circumference, with its subterranean tunnel under the river Euphrates connecting these two palaces, its perfect arrangements for convenience, ornament, and defense; and its unlimited resources—this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder. Never before saw the earth a city like that; never since has it seen its equal. And there, with the whole earth prostrate at her feet, she sat, a queen in peerless grandeur, "the glory of kingdoms, the beauty of the Chaldees' excellency," fit capital of that kingdom which constituted the golden head of this great historic image.

Such was Babylon, with Nebuchadnezzar youthful, bold, vigorous, and accomplished, seated upon its throne, when Daniel entered its impregnable walls to serve a captive for seventy years in its gorgeous palaces. There, the children of the Lord, oppressed more than cheered by the glory and prosperity of the land of their captivity, hung their harps on the willows of the sparkling Euphrates, and wept when they remembered Zion.

And there commenced the captive state of the church in a still broader sense; for, ever since that time, the people of God have been in subjection to, and more or less oppressed by, earthly powers. And so they will be, till earthly powers shall give way to

Him whose right it is to reign. And lo! the day of deliverance draws on apace.

Into another city, not only Daniel, but all the children of God, from least to greatest, from first to last, are soon to enter; a city not merely sixty miles in circumference, but fifteen hundred miles; a city whose walls are not brick and bitumen, but precious stones and jasper; whose streets are not the stone-paved streets of Babylon, smooth and handsome as they were, but transparent gold; whose river is not the mournful waters of the Euphrates, but the river of life; whose music is not the sighs and laments of broken-hearted captives, but the thrilling peans of victory over death and the grave, which ransomed multitudes shall raise; whose light is not the intermittent light of earth, but the unceasing and ineffable glory of God and the Lamb. Into this city they shall enter, not as captives entering a foreign land, but as exiles returning to their father's house; not as to a place where the chilling words of bondage, servitude, and oppression shall weigh down their spirits but where the sweet words, home, freedom, peace, purity, unutterable bliss, and unending life, shall thrill their bosoms with delight forever and ever. Yea, our mouths shall be filled with laughter, and our tongue with singing, when the Lord turns again the captivity of Zion. Ps. 126 : 1, 2.

VERSE 39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

It is almost with a feeling of regret, as we look

at Babylon, raised to such a pinnacle of splendor, by so much care, and pains, and labor, that we turn to look at the picture of her downfall and desolation. But we must remember that the Chaldeans were the oppressors of God's people, and were guilty of iniquities which challenged retribution at the hand of high Heaven. So said the Lord by the prophet: "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." Jer. 25 : 12.

Nebuchadnezzar reigned forty-three years, and was succeeded by the following rulers: His son Evil-merodach, two years; Neriglissar, his son-in-law, four years; Laborosoarchod, Neriglissar's son, nine months, which, being less than one year, is not counted in the canon of Ptolemy; and lastly, Nabonadius, the Belshazzar of Daniel, son of Evil-merodach, and grandson of Nebuchadnezzar, with whom that kingdom came to an end.

In the first year of Neriglissar, only two years from the death of Nebuchadnezzar, broke out that fatal war between the Babylonians and the Medes, which was to result in the utter subversion of the Babylonian kingdom. Cyaxeres, king of the Medes, who is called Darius in Daniel 5 : 31, summoned to his aid his nephew, Cyrus, of the Persian line, in his efforts against the Babylonians. The war was prosecuted with uninterrupted success on the part of the Medes and Persians, until, in the sixteenth

year of Belshazzar, Cyrus laid siege to Babylon, the only city in all the East which then held out against him. The Babylonians, gathered within their impregnable walls, with provision on hand for twenty years, and land within the limits of their broad city, sufficient to furnish food for the inhabitants and garrison, for an indefinite period, scoffed at Cyrus from their lofty walls, and derided his seemingly useless efforts to bring them into subjection. And according to all human calculation, they had good ground for their feelings of security. Never, according to human probability, with the means of warfare then known, could that city be taken. Hence, they breathed as freely and slept as soundly as though no foe was waiting and watching for their destruction around their beleaguered walls. But God had decreed that that proud and wicked city should come down from her throne of glory; and his decrees, what mortal arm can hinder?

In their very feelings of security, lay the source of their danger. Cyrus resolved to accomplish by stratagem what he could not effect by force; and learning of the approach of an annual festival, in which the whole city would be given up to mirth and revelry, he fixed upon that day as the time to carry his purpose into execution. There was no entrance for him into that city except where the River Euphrates entered and emerged, passing under its walls. He resolved to make the channel of the river his own highway into the stronghold

of his enemy. To do this, the water must be turned aside. For this purpose he dug an immense trench around the city, and on the evening of the feast-day above referred to, he detailed three bodies of soldiers; the first, to turn the river at a given hour into a large artificial lake a short distance above the city; the second, to take their station at the point where the river entered the city; and the third, where it came out, with instructions that when, in the darkness of the night, they found the river fordable, they should enter its channel, and immediately urge their way to the palace of the king, where they were to meet, surprise the palace, slay the guards, and capture or slay the king. When the river was turned into the lake mentioned above, Cyrus also opened the trench he had dug around the city, drawing off the surplus water into that, which soon made the river fordable, and the soldiers detailed for that purpose, followed its channel into the heart of the city of Babylon.

But all this would have been in vain, had not the whole city, on that eventful night, given themselves over to the most reckless carelessness and presumption, a state of things upon which Cyrus calculated largely for the carrying out of his purpose. For on each side of the river, through the entire length of the city, were walls of a great height, and of equal thickness with the outer walls. In these walls were huge gates of solid brass, debarring all entrance from the river bed to any and all of the twenty-five streets that crossed the river, when

closed and guarded; and had they been thus closed at this time, the soldiers of Cyrus might have marched into the city along the river bed, and then marched out again, for all that they would have been able to accomplish toward the subjugation of the place. But in the drunken revelry of that fatal night, these river gates were all left open, and the entrance of the Persian soldiers was not perceived. Many a cheek would have paled with terror, had they noticed the sudden going down of the river, and understood its fearful import. Many a tongue would have spread wild alarm through the city, if they had seen the dark forms of their armed foe stealthily threading their way to the citadel of their strength. But no one noticed that the river suddenly became emptied of its waters; no one saw the entrance of the Persian warriors; no one took care that the river gates should be closed and guarded; no one cared for aught but to see how deeply and recklessly he could plunge into the wild debauch. That night's work cost them their kingdom and their freedom. They went into their brutish revelry subjects of the king of Babylon; they awoke from it slaves to the king of Persia.

The soldiers of Cyrus first made known their presence in the city by falling upon the royal guards in the very vestibule of the palace of the king. Belshazzar soon became aware of the cause of the disturbance, and died, vainly fighting for his tyrannical and beastly life. This feast of Belshazzar is described in the fifth chapter of Daniel; and

the scene closes with the simple record, "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

Thus the first division of the great image was completed. Another kingdom had arisen, as the prophet had declared. The first installment of the prophetic dream was fulfilled.

But before we take our leave of Babylon, let us briefly glance forward to the end of its melancholy fall. It would naturally be supposed that the conqueror, becoming possessed of so noble a city, far surpassing anything in the world, would have taken it as the seat of his empire, and maintained it in its primitive splendor. But God had said that that city should become a heap, and the habitation of the beasts of the desert; that their houses should be full of doleful creatures; that the wild beasts of the islands should cry in their desolate dwellings, and dragons in their pleasant palaces. To this end, it must first be deserted. Cyrus removed the imperial seat to Susa, a celebrated city in the province of Elam, east by south from Babylon, on the banks of the river Choaspes, a branch of the Tigris. This was probably done, says Prideaux (i. 180), in the first year of his sole reign. The pride of the Babylonians being particularly provoked by this act, in the fifth year of Darius Hystaspes, B. C. 517, they rose in rebellion, which brought upon themselves again the whole strength of the Persian Empire. The city was once more taken by strat-

agem. Zopyrus, one of the chief commanders of Darius, having cut off his own nose and ears and mangled his body all over with stripes, fled in this condition to the besieged, apparently burning with desire to be revenged on Darius for his great cruelty in thus mutilating him. In this way he won the confidence of the Babylonians till they at length made him chief commander of their forces; whereupon he betrayed the city into the hands of his master. And that they might ever after be deterred from rebellion, Darius impaled three thousand of those who had been most active in the revolt, took away the brazen gates of the city, and beat down the walls from two hundred cubits to fifty cubits. This was the commencement of its destruction. By this act, it was left exposed to the ravages of every hostile band. Xerxes, on his return from Greece, plundered the temple of Belus of its immense wealth, and then laid the lofty structure in ruins. Alexander the Great endeavored to rebuild it; but after employing ten thousand men two months to clear away the rubbish, he died in the midst of a beastly debauch, and the work was suspended. In the year 294, B. C., Seleucus Nicator built the city of New Babylon in its neighborhood, drawing from the old city inhabitants and material for the new. Now almost exhausted of inhabitants, neglect and decay were telling fearfully upon the ancient city. The violence of Parthian princes hastened its ruin. About the end of the fourth century, it was used by the Persian kings as

an inclosure for wild beasts. At the end of the twelfth century, according to a celebrated traveler, the few remaining ruins of Nebuchadnezzar's palace were so full of serpents and venomous reptiles that they could not, without great danger, be closely inspected. And to-day, scarcely enough even of the ruins are left to mark the spot where once stood the largest, richest, and proudest city the earth has ever seen. Thus the ruin of great Babylon shows us how accurately God will fulfill his word, and stamps upon the brow of skepticism the infamous brand of willful blindness.

"And after thee shall arise another kingdom inferior to thee." The use of the word kingdom, here, shows that kingdoms, and not particular kings, are represented by the different parts of this image; and hence, when it was said to Nebuchadnezzar, "Thou art this head of gold," the kingdom, not the king, was meant.

The succeeding kingdom, Medo-Persia, is the one which answers to the breast and arms of silver. It was to be inferior to the preceding kingdom. In what respect inferior? Not in power; for it was its conqueror. Not in extent; for Cyrus subdued all the East from the Egean Sea to the River Indus, and thus erected the most extensive empire that the world had, up to that time, seen. But it was inferior in wealth, luxury, and magnificence.

Whether it was designed as the fulfillment of the prophecy or not, it is at least an interesting co-inci-

dence that the kingdom, answering to that portion of the image where the two arms are located, was composed of the union of two nationalities, the Medes and Persians. And this is rendered the more significant from the fact that this feature is distinctly marked in the other symbols representing the same empire, namely the bear of chapter 7, and the ram of chapter 8. This fact is not observable in other symbols of the fourth kingdom; and the two legs, as we shall see, cannot be taken to represent two divisions in that empire.

Viewed from a scriptural standpoint, the principal event under the Babylonish Empire, was the captivity of the children of Israel; so the principal event under the Medo-Persian kingdom, was their restoration to their own land. At the taking of Babylon, B. C. 538, Cyrus, as an act of courtesy, had assigned the first place in the kingdom to his uncle, Darius. But, two years afterward, B. C. 536, occurred the death of Darius; and in the same year also died Cambyses, king of Persia, Cyrus' father. By these events, Cyrus was left sole monarch of the empire. In this year, which closed the seventy years' captivity, was issued the famous decree of Cyrus for the return of the Jews, and the rebuilding of their temple. This was the first installment of the great decree for the restoration and building again of Jerusalem, which was completed in the seventh year of the reign of Artaxerxes, B. C. 457, and marked the commencement of the 2300 days of Dan. 8, as will hereafter appear, the longest and most important prophetic period mentioned in the Bible.

After a reign of seven years, Cyrus left the kingdom to his son, Cambyses, called Ahasuerus in Ez. 4 : 6, who reigned seven years and five months, to B. C. 522. Eight monarchs, whose reigns varied from seven months to forty-six years each, took the throne in order till the year B. C, 336, as follows : Smerdis, the Magian, seven months, called Artaxerxes in Ez. 4 : 7, in the year B. C. 522 ; Darius Hystaspes, from B. C. 521 to 486 ; Xerxes, from B. C. 485 to 465 ; Artaxerxes Longimanus, from B. C. 464 to 424 ; Darius Nothus, from B. C. 423 to 405 ; Artaxerxes Mnemon, from B. C. 404 to 359 ; Ochus, from B. C. 358 to 338 ; Arses, from B. C. 337 to 336. The year 335 is set down as the first of Darius Codomannus, the last of the line of the old Persian kings. This man, according to Prideaux, was of noble stature, of goodly person, of the greatest personal valor, and of a mild and generous disposition. Had he lived at any other age, a long and splendid career would undoubtedly have been his. But it was his ill fortune to have to contend with one who was an agent in the fulfillment of prophecy, and no qualifications, natural or acquired, could render him successful in the unequal contest. Scarce was he warm upon the throne, says the last-named historian, ere he found his formidable enemy, Alexander, preparing to dismount him from it.

The cause and particulars of the contest between the Greeks and Persians we need not stop to follow. The deciding point was reached on the field of Arbela, B. C. 331, in which the Grecians, though only

one to twenty in number, as compared with the Persians, were entirely victorious; and Alexander thenceforth became absolute lord of the Persian empire to the utmost extent ever possessed by any of its own kings.

"And another third kingdom of brass shall bear rule over all the earth," said the prophet. So few and brief are the inspired words, which involve in their fulfillment a change of the world's rulers. In the ever-changing political kaleidoscope, Grecia now comes into the field of vision, to be, for a time, the all-absorbing object of attention, as the third of what are called the great universal empires of the earth.

After the fatal battle which decided the fate of the empire, Darius still endeavored to rally the shattered remnants of his army, and make a stand for his kingdom and his rights. But he could not gather, out of all the host of his recently so numerous and well-appointed army, a force with which he deemed it prudent to hazard another engagement with the victorious Grecians. Alexander pursued him on the wings of the wind. Time after time did Darius elude the grasp of his swiftly following foe. At length two traitors, Bessus and Nabarzanes, seized the unfortunate prince, shut him up in a close cart, and fled with him as their prisoner toward Bactria. It was their purpose, if Alexander pursued them, to purchase their own safety by delivering up their king. Hereupon Alexander, learning of Darius' dangerous position in the hands of the traitors, im-

mediately put himself with the lightest part of his army upon a forced pursuit. After several days' hard march, he came up with the traitors. They urged Darius to mount on horseback for a more speedy flight. Upon his refusing to do this, they gave him several mortal wounds, and left him dying in his cart, while they mounted their steeds and rode away.

When Alexander came up, life was extinct. As he gazed upon the corpse, he might have learned a profitable lesson of the instability of human fortune. Here was a man who, but a few months before, possessed of many noble and generous qualities, was seated upon the throne of universal empire. Disaster, overthrow, and desertion, had come suddenly upon him. His kingdom had been conquered, his treasure seized, and his family reduced to captivity. And now, brutally slain by the hand of traitors, he lay a bloody corpse in a rude cart. The sight of the melancholy spectacle drew tears even from the eyes of Alexander, familiar though he was with all the horrible vicissitudes and bloody scenes of war. Throwing his cloak over the body, he commanded it to be conveyed to the captive ladies of Susa, himself furnishing the necessary means for a royal funeral. For this generous act, let us give him credit; for he stands sadly in need of all that is his due.

When Darius fell, Alexander saw the field cleared of his last formidable foe. Thenceforward he could spend his time in his own manner, now in the enjoyment of rest and pleasure, and again in the prosecu-

tion of some minor conquest. He entered upon a pompous campaign into India, because, according to Grecian fable, Bacchus and Hercules, two sons of Jupiter, whose son he also claimed to be, had done the same. He conquered all that there was any necessity for conquering, and then is said to have wept that he had not another world to conquer. For what? That he might do good to his fellow-men, bless and elevate the race, and ameliorate their woes? No; but to gratify his own insatiable thirst for power, and to pander to his ungovernable lusts. With contemptible arrogance, he claimed for himself divine honors. He gave up conquered cities, freely and unprovoked, to the absolute mercy of his blood-thirsty and licentious soldiery. He himself often murdered his own friends and favorites in his drunken frenzies. He sought out the vilest persons for the gratification of his lust. At the instigation of a dissolute and drunken woman, he, with a company of his courtiers, all in a state of beastly intoxication, sallied out, torch in hand, and fired the city and palace of Persepolis, one of the finest palaces in the world. He encouraged such excessive drinking among his followers that on one occasion twenty of them together died as the result of their carousal. At length, he, having sat through one long drinking spree, was immediately invited to another, when, after drinking to each of the twenty guests present, he twice drank full, says history, incredible as it may seem, the Herculean cup containing six of our quarts. He thereupon fell down, seized with a violent fever,

of which in a few days after, he died, in the very prime of life, aged 33.

Such was Alexander, whom the fulsome pages of history style "the great." If vice, and cruelty, and vain-glory, and love of power, and thirst for blood, constitute greatness, he was great; if otherwise, he was a monster, the more monstrous because his powers of mind, some of which he possessed to a remarkable degree, were prostituted to unholy ends. But he was an agent in the hands of God in the fulfillment of his word; and when that work was accomplished, he was cast away as a loathsome thing, unworthy of any further notice.

The progress of the Grecian Empire, we need not stop to trace here, since its distinguishing features will claim more particular notice under other prophecies. Daniel thus continues in his interpretation of the great image:—

VERSE 40. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.

Thus far in the application of this prophecy there is a general agreement among expositors. That Babylon, Medo-Persia, and Grecia, are represented respectively by the head of gold, the breast and arms of silver, and the sides of brass, is acknowledged by all. But with just as little ground for diversity of views, there is still a difference of opinion as to what answers to the fourth division of the great image, the legs of iron. On this point

we have only to inquire, What kingdom did succeed Grecia in the empire of the world? for the legs of iron denote the fourth kingdom in the series. The testimony of history is full and explicit on this point. One kingdom did this, and one only; and that was Rome. It conquered Grecia; it subdued all things; like iron it broke in pieces and bruised. Gibbon, though perhaps unconscious of the fact, used the very figure of the prophecy, when describing this empire. He says:—

"The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome."

At the opening of the Christian era, this empire took in the whole south of Europe, France, England, the greater part of the Netherlands, Switzerland, and the south of Germany, Hungary, Turkey, and Greece; not to speak of its possessions in Asia and Africa. Well, therefore, may Gibbon add:—

"The empire of the Romans filled the world. And when that empire fell into the hand of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

It will be noticed that at first the kingdom is described unqualifiedly as strong as iron. And this was the period of its strength, during which it has been likened to a mighty Colossus, bestriding the

nations, conquering everything, and giving laws to the world. But this was not to continue.

VERSE 41. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

The element of weakness symbolized by the clay, pertains to the feet equally with the toes. Rome, before its division into ten kingdoms, lost that iron tenacity which it possessed to a superlative degree during the first centuries of its career. Luxury, with its accompanying effeminacy and degeneracy, the destroyer of nations as well as of individuals, began to corrode and weaken its iron sinews, and thus prepared the way for its subsequent disruption into ten kingdoms.

The iron legs of the image terminate, to maintain its consistency with the ordinary operations of nature, in feet and toes. To the toes, of which there were of course just ten, our attention is called by the explicit mention of them in the prophecy; and the kingdom represented by that portion of the image to which the toes belonged, was finally divided into ten parts. The question therefore naturally arises, do the ten toes of the image represent the ten divisions of the Roman Empire? To those who prefer what seems to be a natural and straightforward interpretation of the word of God, it is a

matter of no little astonishment that any question should be raised here. To take the ten toes to represent the ten kingdoms into which Rome was divided, is so easy, consistent, and natural, that it requires a labored effort to interpret it otherwise. Yet such an effort is made by some—by Romanists universally, and by such Protestants as still cling to Romish errors.

A volume by H. Cowles, D. D., may perhaps best be taken as a representative exposition on this side of the question. The writer gives every evidence of extensive erudition and great ability. It is the more to be regretted, therefore, that these powers are devoted to the propagation of error, and to misleading the anxious inquirer who wishes to know his whereabouts on the great highway of time.

We can but briefly notice his positions. They are, 1. That the third kingdom was Grecia only during the lifetime Alexander. 2. That the fourth kingdom was Alexander's successors. 3. That the latest point to which the fourth kingdom could extend, is the manifestation of the Messiah; for, 4. There the God of Heaven set up his kingdom; there the stone smote the image upon its feet, and commenced the process of grinding it up.

Nor can we reply at any great length to these positions.

1. We might as well confine the Babylonian Empire to the single reign of Nebuchadnezzar, or that of Persia to the reign of Cyrus, as to confine the third kingdom, Grecia, to the reign of Alexander.

2. Alexander's successors did not constitute another kingdom, but a continuation of the same, or Grecian division of the image. For in this prophecy, the succession of kingdoms is by conquest. When Persia had conquered Babylon, we had the second empire, and when Grecia had conquered Persia, we had the third. But Alexander's successors (his four leading generals) did not conquer his empire and erect another in its place; they simply divided among themselves the empire which Alexander had conquered and left ready to their hand.

"Chronologically," says Prof. C., "the fourth empire must immediately succeed Alexander, and lie entirely between him and the birth of Christ." Chronologically, we reply, it must do no such thing; for the birth of Christ was not the introduction of the fifth kingdom, as will in due time appear. Here he overlooks almost the entire duration of the third division of the image, confounding it with the fourth, and giving no room for the divided state of the Grecian Empire as symbolized by the four heads of the leopard of chap. 7, and the four horns of the goat of chap. 8.

"Territorially," continues Prof. C., "it [the fourth kingdom] should be sought in Western Asia, not in Europe; in general on the same territory where the first, second, and third kingdoms stood." Why not in Europe, we ask? Each of the first three kingdoms possessed territory which was peculiarly its own. Why not the fourth? Analogy requires that it should. And was not the third kingdom a

European kingdom? That is, did it not rise on European territory, and take its name from the land of its birth? Why not, then, go a degree further west for the place where the fourth great kingdom should be founded? And how did Grecia ever occupy the territory of the first and second kingdoms? Only by conquest. And Rome did the same. Hence, so far as the territorial requirements of the professor are concerned, Rome could be the fourth kingdom as well as Grecia could be the third.

"Politically," he adds, "it should be the immediate successor of Alexander's empire, . . . changing the dynasty, but not the nations." Analogy is against him here. Each of the first three kingdoms was distinguished by its own peculiar nationality. The Persian was not the same as the Babylonian, nor the Grecian the same as either of the two that preceded it. Now analogy requires that the fourth kingdom, instead of being composed of a fragment of this Grecian Empire, should possess a nationality of its own, distinct from the other three. And this we find in the Romans, and in them alone, But,

3. The grand fallacy which underlies this whole system of misinterpretation, is the too commonly taught theory that the kingdom of God was set up at the first advent of Christ. It can easily be seen how fatal to this theory is the admission that the fourth empire is Rome. For it was to be subsequently to the division of that empire that the God of Heaven should set up his kingdom. But the di-

vision of the Roman Empire into ten parts was not accomplished until A. D. 483; consequently the kingdom of God could not have been set up nearly five hundred years before. Rome must not, therefore, from their standpoint, though it answers admirably to the prophecy in every particular, be allowed to be the kingdom in question. The position that the kingdom of God was set up in the days when Christ was upon the earth, must be maintained at all hazards.

Such is the ground on which our opponents seem, at least, to reason. And it is for the purpose of maintaining this theory, that our author dwindles down the third great empire of the world to the insignificant period of about eight years! For this, he endeavors to prove that the fourth empire was bearing full sway during a period when the providence of God was simply filling up the outlines of the third! For this, he presumes to fix the points of time between which we must look for the fourth, though the prophecy does not deal in dates at all, and then whatever kingdom he finds within his specified time, that he sets down as the fourth kingdom, and endeavors to bend the prophecy to fit it, utterly regardless of how much better material he might find outside of his little inclosure, to answer to a fulfillment of the prophetic record. Is such a course logical? Is the time the point to be first established? No; the kingdoms are the great features of the prophecy; and we are to look for them; and when we find them, take them where

they are. Let them govern the time, not the time govern them.

But that view, which is the cause of all this misapplication and confusion, is sheer assumption. Christ did not smite the image at his first advent. Look at it. When the stone smites the image upon its feet, it is dashed in pieces. Violence is used. The effect is immediate. The image becomes as chaff. And then what? Is it absorbed by the stone, and gradually incorporated with it? Nothing of the kind. It is blown off, removed away, as incompatible and unavailable material; and no place is found for it. The territory is entirely cleared; and then the stone becomes a mountain, and fills the whole earth. Now what idea shall we attach to this work of smiting and breaking in pieces? Is it a gentle, peaceful, and quiet work? or is it a manifestation of vengeance and violence? How did the kingdoms of the prophecy succeed the one to the other? It was through the violence and din of war, the shock of armies, and the roar of battle. "Confused noise and garments rolled in blood," told of the force and violence with which one nation had been brought into subjection to another. Yet all this is not called smiting or breaking in pieces.

When Persia conquered Babylon, and Greece Persia, neither of the conquered empires is said to have been broken in pieces, though crushed beneath the overwhelming power of a hostile nation. But when we reach the introduction of the fifth kingdom, the

image is smitten with violence; it is dashed to pieces, and so scattered and obliterated that no place is found for it. And now what shall we understand by this? We must understand that here a scene transpires of so much more violence and force and power than the overthrow of one nation by another through the strife of war, that the latter is not worthy even of mention in connection with it. The subjugation of one nation by another by war, is a scene of peace and quietude, in comparison with that which transpires when the image is dashed in pieces by the stone cut out of the mountain without hands.

Yet what is this smiting of the image made to mean by the theory under notice? Oh, the peaceful introduction of the gospel of Christ! the quiet spreading abroad of the light of truth! the gathering out of a few from the nations of the earth, to be made ready through obedience to the truth for his second coming, and reign! the calm and unpretending formation of a Christian church—a church that has been domineered over, persecuted, and oppressed, by the arrogant and triumphant powers of earth, from that day to this! And this is the smiting of the image! this is the breaking of it into pieces, and violently removing the shattered fragments from the face of the earth! Was ever absurdity more absurd! Were ever two events more unlike? Had the object been to find two scenes the exact opposites of each other, it would have been fully met in the comparison of these two events; but that any

one should seriously contend that these are one and the same thing, is one of the anomalies of human reasoning; or, rather, it is one of the unpardonable inconsistencies to which men will sometimes resort, to save a theory.

From this digression we return to the inquiry, Do the toes represent the ten divisions of the Roman Empire? We answer, Yes; because, 1. The image of chapter 2, is exactly parallel with the vision of the four beasts of chapter 7. The fourth beast of chap. 7 represents the same as the iron legs of the image. The ten horns on the beast of course correspond very naturally to the ten toes of the image; and these horns are plainly declared to be ten kings which should arise; and they are just as much independent kingdoms as the beasts themselves; for the beasts are spoken of in precisely the same manner; namely, as "four kings which should arise." Verse 17. They do not denote a line of successive kings, but kings or kingdoms which exist contemporaneously; for three of them were plucked up by the little horn. The ten horns, beyond controversy, represent the ten kingdoms into which Rome was at last divided. 2. We have seen that in Daniel's interpretation of the image he uses the words king and kingdom, interchangeably, the former denoting the same as the latter. In verse 44, he says that "in the days of these kings, the God of Heaven shall set up a kingdom." This shows that at the time the kingdom of God is set up there will be a plurality of kings existing contemporaneously. It cannot refer

to the four preceding kingdoms; for it would be absurd to use such language in reference to a line of successive kings, since it would be in the days of the last king only, not in the days of any of the preceding, that the kingdom of God would be set up.

Here, then, is a division presented, and what have we in the symbol to indicate it? Nothing but the toes of the image. Unless they do it, we are left utterly in the dark as to the nature and extent of the division which the prophecy shows did exist. As the view that we are left in such uncertainty would cast a serious imputation upon the prophecy, we are held to the conclusion that the ten toes of the image denote the ten parts into which the Roman Empire was divided, between the years A. D. 356 and A. D. 483. These divisions were established respectively by the Huns, A. D. 356; Ostrogoths, 377; Visigoths, 378; Franks, 407; Vandals, 407; Suevi, 407; Burgundians, 407; Heruli, 470; Anglo-Saxons, 476; and Lombards, 483. This enumeration of the ten kingdoms is that given by Machiavel, in his History of Florence, lib. i, who is, says Dr. Hales, "the best, because the most unprejudiced, authority." The dates are furnished by Bishop Lloyd; and the whole is approved by Bishop Newton, Faber, and Dr. Hales.

As the view is presented that the ten toes of the image denote the ten kingdoms, we are sometimes met with the objection that Rome, before its division into ten kingdoms, was divided into two parts, the Western and Eastern Empires, corres-

ponding to the two legs of the image; and as the ten kingdoms all arose out of the western division, if they are denoted by the toes, we should have ten toes on one foot of the image, and none on the other; which would be unnatural and inconsistent.

But this objection devours itself; for certainly if the two legs denote division, the toes must denote division also. It would be inconsistent to say that the legs symbolize division, but the toes do not. But if the toes do indicate division at all, it can be nothing but the division of Rome into its ten parts.

The fallacy, however, which forms the basis of this objection, is the view that the two legs of the image do signify the separation of the Roman Empire into its eastern and western divisions. To this view there are several objections.

1. Rome, from the very beginning of its history, was represented by the two legs; and if these denote division, it should have been divided from the very commencement of its history. This claim is sustained by the other symbols. Thus the division, or the two elements of the Persian kingdom, denoted by the two horns of the ram, Dan. 8:20, by the elevation of the bear upon one side, Dan. 7:5, and perhaps by the two arms of the image of this chapter, existed from the first. The division of the Grecian kingdom, denoted by the four horns of the goat and the four heads of the leopard, dates back to within eight years of the time of its introduction into prophecy. So Rome should have been divided from the first, if the legs denote division, instead of

remaining a unit for nearly six hundred years, and separating into its eastern and western divisions only a few years prior to its final disruption into ten kingdoms.

2. No such division into two great parts is denoted by the other symbols under which Rome is represented in the book of Daniel; namely, the great and terrible beast of Daniel 7, and the little horn of chapter 8. Hence it is reasonable to conclude that it was not the design of the image to represent such a division.

But, it may be asked, why not suppose the two legs to denote division as well as the toes? Would it not be just as inconsistent to say that the toes denote division and the legs do not, as to say that the legs denote division and the toes do not? We answer that the prophecy itself must govern our conclusions in this matter; and whereas it says nothing of division in connection with the legs, it does introduce the subject of division as we come down to the feet and toes. It says, "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided." No division could take place, or at least none is said to have taken place, till the weakening element of the clay was introduced; and we do not find this till we come to the feet and toes. But we are not to understand that the clay denotes one division and iron the other; for after the kingdom was broken, no one of the fragments was as strong as the original iron, but all were in a state of weakness de-

noted by the mixture of iron and clay. The conclusion is inevitable, therefore, that the prophet has here stated the cause for the effect. The introduction of the weakness of the clay element, as we come to the feet, resulted in the division of the kingdom into ten parts, as represented by the ten toes; and this result, or division, is more than intimated in the sudden mention of a plurality of contemporaneous kings. Therefore, while we find no evidence that the legs denote division, but serious objections against such a view, we do find, we think, good reason for supposing that the toes denote division as herein claimed.

3. Each of the four monarchies had its own particular territory, which was the kingdom proper, and where we are to look for the chief events in its history shadowed forth by the symbol. We are not therefore to look for the divisions of the Roman Empire in the territory formerly occupied by Babylon, or Persia, or Grecia, but in the territory proper of the Roman kingdom, which was what was finally known as the Western Empire. Rome conquered the world; but the kingdom of Rome proper, lay west of Grecia. That is what was represented by the legs of iron. There, then, we look for the ten kingdoms; and there we find them. We are not obliged to mutilate or deform the symbol to make it a fit and accurate representation of historical events.

VERSE 43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of

men: but they shall not cleave one to another, even as iron is not mixed with clay.

With Rome, fell the last of earth's universal empires. Heretofore the elements of society had been such that it had been possible for one nation, rising superior to its neighbors in prowess, bravery, and the science of war, to attach them one after another to its chariot wheels till all were consolidated into one vast empire, and one man seated upon the dominant throne could send forth his will as law to all the nations of the earth. When Rome fell, such possibilities forever passed away. Crushed beneath the weight of its own vast proportions, it crumbled to pieces, never to be united again. The iron was mixed with the clay. Its elements have lost the power of cohesion, and no man, nor combination of men, can again consolidate them. This point is so well set forth by another that we take pleasure in quoting his words:—

"From this, its divided state, the first strength of the empire departed—but not as that of the others had done. No other kingdom was to succeed it, as it had the three which went before it. It was to continue, in this tenfold division, until the kingdom of stone smote it upon its feet, broke them in pieces, and scattered them as the wind does chaff of the summer threshing-floor! Yet, through all this time, a portion of its strength was to remain. And so the prophet says, 'And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.' (Verse 42.) How in any other way could you so strikingly represent the facts? For more than fourteen hundred years, this tenfold division has existed. Time and again men have dreamed of rearing on these dominions

one mighty kingdom. Charlemange tried it. Charles V. tried it. Louis XVI. tried it. Napoleon tried it. But neither succeeded. A single verse of prophecy was stronger than all their hosts. Their own power was wasted, frittered away, destroyed. But the ten kingdoms did not become one. 'Partly strong and partly broken,' was the prophetic description. And such, too, has been the historic fact concerning them. With the book of history open before you, I ask you, Is not this an exact representation of the remants of this once mighty empire? It ruled with unlimited power. It was the throned mistress of the world. Its scepter was broken; its throne pulled down; its power taken away. Ten kingdoms were formed out of it; and 'broken' as then it was, it still continues—*i. e.*, 'partly broken.' For its dimensions still continue as when the kingdom of iron stood upright upon its feet. And then, it is 'partly strong'—*i. e.*, it retains, even in its broken state, enough of its iron strength to resist all attempts to mold its parts together. 'This shall not be,' says the word of God. 'This has not been,' replies the book of history.

"But then, men may say, 'Another plan remains. If force cannot avail, diplomacy and reasons of State may,—we will try them.' And so the prophecy foreshadows this when it says, 'They shall mingle themselves with the seed of men'—*i. e.*, marriages shall be formed, in hope thus to consolidate their power, and, in the end, to unite these divided kingdoms into one.

"And shall this device succeed? No. The prophet answers: 'They shall not cleave one to another, even as iron is not mixed with clay.' And the history of Europe is but a running commentary on the exact fulfillment of these words. From the time of Canute to the present age, it has been the policy of reigning monarchs, the beaten path which they have trodden, in order to reach a mightier scepter, and a wider sway. And the most signal instance of it, which history has recorded in our own day, is in the case of Napoleon. He ruled in one of the kingdoms; Austria was another. He

sought to gain by alliance what he could not gain by force, *i. e.*, to build up one mighty, consolidated empire. And did he succeed? Nay. The very power with which he was allied proved his destruction, in the troops of Blucher on the field of Waterloo! The iron would not mingle with clay. The ten kingdoms continue still.

"And yet, if, as the result of these alliances, or of other causes, that number is sometimes disturbed, it need not surprise us. It is, indeed, just what the prophecy seems to call for. The iron was 'mixed with the clay.' For a season, in the image, you might not distinguish between them. But they would not remain so. 'They shall not cleave one to another.' The nature of the substances forbids them to do so in the one case; the word of prophecy in the other. Yet there was to be an attempt to mingle—nay, more, there was an approach to mingling in both cases. But it was to be abortive. And how marked the emphasis with which history affirms this declaration of the word of God!"—*Wm. Newton, Lectures on the First Two Visions of the Book of Daniel, pp. 34–36.*

Yet with all these facts before them, asserting their power through the overturnings and changes of centuries, the efforts of warriors, and the diplomacy and intrigues of courts and kings, some modern expositors have manifested such a marvelous misapprehension of this prophecy, as to predict a future universal kingdom, and point to a European ruler, even now of waning years, and declining prestige, as "the destined monarch of the world." Vain is the breath they spend in promulgating such a theory, and delusive the hopes or fears they may succeed in raising over such an expectation.*

* Shortly after this language was penned, Napoleon III., this

VERSE 44. And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation thereof sure.

We here reach the climax of this stupendous prophecy; and when Time in his onward flight shall bring us to the sublime scene here predicted, we shall have reached the end of human history. The kingdom of God! grand terminus of this world's sad, degenerate, and changing career! Transporting change, for all the righteous, from gloom to glory, from strife to peace, from sin to holiness, from death to life, from tyranny and oppression to the happy freedom and blessed privileges of a heavenly kingdom! Glorious transition, from weakness to strength from the changing and decaying to the immutable and eternal!

But when is this kingdom to be established? May we hope for an answer to an inquiry of such momentous concern to our race? These are the very questions on which the word of God does not leave us in ignorance; and herein is seen the surpassing value of this heavenly boon. We do not

"destined monarch of the world"! was dethroned, and died in ignominious retirement, and his son and heir has since fallen by the hands of savages in Africa.

say that the exact time is revealed either in this or any other prophecy; but so near an approximation is given that the generation which is to see its establishment may mark, unerringly, its approach, and make that preparation which will entitle them to share in all its glories.

As already explained, we are brought down by verses 41–43 this side of the division of the Roman Empire into ten kingdoms; which division was accomplished, according to Bishop Lloyd, in A. D. 483. The kings, or kingdoms, in the days of which the God of Heaven is to set up his kingdom, are evidently these kingdoms which arose out of the Roman Empire. Then the kingdom of God here brought to view could not have been set up, as is popularly claimed, in connection with the first advent of Christ, four hundred and fifty years before. But whether we apply this division to the ten kingdoms or not, it is certain that some kind of a division was to take place in that kingdom before the kingdom of God should be set up; for the prophecy expressly declares, "The kingdom shall be divided." And this is equally fatal to the popular view; for after the unification of the first elements of the Roman power down to the days of Christ, there was no division of the kingdom; nor during his days, nor for many years after, did any such thing take place. The civil wars were not divisions of the empire; they were only the efforts of the individuals worshiping at the shrine of ambition, to obtain supreme control of the empire. The occasional

petty revolts of distant provinces, suppressed with almost the speed and power of a thunder-bolt, did not constitute a division of the kingdom. And these are all that can be pointed to as interfering with the unity of the kingdom, for more than three hundred years this side the days of Christ. This one consideration is sufficient to forever disprove the view that the kingdom of God, which constitutes the fifth kingdom of this series, as brought to view in Dan. 2, was set up at the commencement of the Christian era. But a thought more may be in place.

1. This fifth kingdom, then, could not have been set up at Christ's first advent, because it is not to exist contemporaneously with earthly governments, but to succeed them. As the second kingdom succeeded the first, the third the second, and the fourth the third, by violence and overthrow, so the fifth succeeds the fourth. It does not exist at the same time with it. The fourth kingdom is first destroyed, the fragments are removed, the territory is cleared, and then the fifth is established as a succeeding kingdom in the order of time. But the church has existed contemporaneously with earthly governments ever since earthly governments were formed. There was a church in Abel's day, in Enoch's, in Noah's, in Abraham's, and so on to the present. No; the church is not the stone that smote the image upon the feet. It existed too early in point of time, and the work in which it is engaged is not that of smiting and overthrowing earthly governments.

2. The fifth kingdom is introduced by the stone smiting the image. What part of the image does the stone smite? Ans. The feet and toes. But these were not developed until four centuries and a half after the crucifixion of Christ. The image was, at the time of the crucifixion, only developed to the thighs, so to speak, and if the kingdom of God was there set up, if there the stone smote the image, it smote it upon the thighs, not upon the feet, where the prophecy places it.

3. The stone that smites the image is cut out of the mountain without hands. The margin reads, "Which was not in hand." This shows that the smiting is not done by an agent acting for another, not by the church, for instance, in the hands of Christ; but it is a work which the Lord does by his own divine power without any human agency.

4. Again, the kingdom of God is placed before the church as a matter of hope. The Lord did not teach his disciples a prayer which in two or three years was to become obsolete. The petition may as appropriately ascend from the lips of the patient waiting flock in these last days, as from the lips of his first disciples, "Thy kingdom come."

5. We have plain Scripture declarations to establish the following propositions: (1) That the kingdom was still future at the time of our Lord's last passover. Matt. 26:26. (2) That Christ did not set it up before his ascension. Acts 1:6. (3) That flesh and blood cannot inherit it. 1 Cor. 15:50. (4) That it is a matter of promise to the

apostles, and to all those that love God. Jas. 2: 5. (5) That it is promised in the future to the little flock. Luke 12:32. (6) That through much tribulation the saints are to enter therein. Acts 14:22. (7) That it is to be set up when Christ shall judge the living and the dead, 2 Tim. 4:1; and (8) That this is to be when he shall come in his glory with all his holy angels. Matt. 25: 31–34.

But it may be asked, Is not the expression, "kingdom of Heaven," used in the New Testament in reference to the church? It may be. It does not come within the province of a brief comment on Dan. 2:44, to explain the meaning of the expression "kingdom of Heaven" in the New Testament. Provided it could be shown that it there refers every time to the church, it would by no means prove the church to be the kingdom spoken of here in Daniel. Our object is to ascertain what constitutes the kingdom here brought to view; and we have seen that the prophecy utterly forbids our applying it to the church; inasmuch as by the terms of the prophecy we are prohibited from looking for it till four hundred and eighty-three years this side the first advent of Christ, and there are indubitable proofs that it is still future. We will therefore only say, in regard to the expression in the New Testament, that it sometimes refers to the future literal kingdom, sometimes to the work of grace on the hearts of believers and the spread of the gospel. But these latter are only elementary

principles of the kingdom, and operate in view of, and in reference to, that which is to be established in the future.

It may be objected again, that when the stone smites the image, the iron, the brass, silver, and gold, are broken to pieces together; hence the stone must have smitten the image when all these parts were in existence. In reply to which, we ask, What is meant by their being broken to pieces together? Does it mean that the same persons who constituted the kingdom of gold would be alive when the image was dashed to pieces? No; else the image covers but the duration of a single generation. Does it mean that that would be a ruling kingdom? No; for there is a succession of kingdoms down to the fourth. Supposing, then, that the fifth kingdom was set up at the first advent, how were the brass, silver, and gold, in existence then any more than at the present day? Does it refer to the time of the second resurrection, when all these wicked nations will be raised to life? No; for the destruction of earthly governments in this present state, which is symbolized by the smiting of the image, certainly takes place at the end of this dispensation; and in the second resurrection, people are not distinguished by nationalities.

No objection really exists in the point under consideration; for all the kingdoms symbolized by the image are, in a certain sense, still in existence. Chaldea and Assyria are still the first division of the image, Media and Persia, the second, Macedonia,

Greece, Thrace, Asia Minor, and Egypt, the third. Political life, and dominion, it is true, have passed from one to the other, till it is all, so far as the image is concerned, now concentrated in the divisions of the fourth kingdom; but the others, in location and substance, though without dominion, are still there; and together all will be dashed to pieces when the fifth kingdom is introduced.

It may still further be asked, by way of objection, Have not the ten kingdoms, in the days of which the kingdom of God was to be set up, all passed away? and, as the kingdom of God is not yet set up, has not the prophecy, according to the view here advocated, proved a failure? We answer, Those kingdoms have not yet passed away. We are yet in the days of those kings. The following illustration from Dr. Nelson's "Cause and Cure of Infidelity," pp. 374, 375, will set this point in a clear light:—

"Suppose some feeble people should be suffering from the almost constant invasions of numerous and ferocious enemies. Suppose some powerful and benevolent prince sends them word that he will, for a number of years, say thirty, maintain, for their safety along the frontier, ten garrisons, each to contain one hundred well-armed men. Suppose the forts are built and remain a few years, when two of them are burned to the ground and rebuilt without delay; has there been any violation of the sovereign's word? No, there was no material interruption in the continuance of the walls of strength; and furthermore, the most important part of the safeguard was still there. Again, suppose the monarch sends and has two posts of strength demolished, but, adjoining the spot where these stood, and immediately,

he has other two buildings erected, more capacious, and more desirable; does the promise still stand good? We answer in the affirmative, and we believe no one would differ with us. Finally, suppose, in addition to the ten garrisons, it could be shown that for several months during the thirty years, one more had been maintained there; that for one or two years out of the thirty, there had been there eleven instead of ten fortifications; shall we call it a defeat or a failure in the original undertaking? Or shall any seeming interruptions, such as have been stated, destroy the propriety of our calling these the ten garrisons of the frontier? The answer is, No, without dispute.

"So it is, and has been, respecting the ten kingdoms of Europe, once under the Roman scepter. They have been there for twelve hundred and sixty years. If several have had their names changed, according to the caprice of him who conquered, this change of name did not destroy existence. If others have had their territorial limits changed, the nation was still there. If others have fallen while successors were forming in their room, the ten horns were still there. If, during a few years out of a thousand, there were more than ten, if some temporary power reared its head, seeming to claim a place with the rest, and soon disappeared, it has not caused the beast to have less than ten horns."

Scott remarks:—

"It is certain that the Roman Empire was divided into ten kingdoms; and though they might be sometimes more, and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire."

Thus the subject is cleared of all difficulty. Time has fully developed this great image in all its parts. Most strictly does it represent the events it was designed to symbolize. It stands complete upon its feet. Thus it has stood for nearly

fourteen hundred years. It waits to be smitten upon the feet by the stone cut out of the mountain without hand, that is, the Lord Jesus Christ. This is to be accomplished when the Lord shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. In the days of these kings, the God of Heaven is to set up a kingdom. We are in the days of these kings. We have been here nearly fourteen centuries. So far as this prophecy is concerned, the very next event is the setting up of God's everlasting kingdom. Other prophecies and innumerable signs show unmistakably its immediate proximity.

The coming kingdom! This ought to be the all-absorbing topic of the present generation. Reader, are you ready for the issue? He who enters this kingdom enters it not for a lifetime merely, such as men live in this present state, not to see it degenerate, not to see it overthrown by a succeeding and more powerful kingdom; but he enters it to participate in all its privileges and blessings, and to share its glories forever; for this kingdom is not to be left to other people. Again we ask you, Are you ready? The terms of heirship are most liberal: "If ye are Christ's, then are ye Abraham's seed, and heirs according to promise." Are you on terms of friendship with Christ, the coming King? Do you love his character? Are you trying to walk humbly in his footsteps and obey his teachings? If not, read your fate in the cases of those in the parable, of

whom it was said, Those mine enemies that would not have me to reign over them, bring hither and slay them before me. There is to be no rival kingdom where you can find an asylum, if you remain an enemy to this; for this is to occupy all the territory ever possessed by earthly kingdoms. It is to fill the whole earth. Happy they to whom the rightful Sovereign, the all-conquering King, at last can say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

VERSE 46. Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him. 47. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. 48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. 49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon; but Daniel sat in the gate of the king.

We have dwelt quite at length on the interpretation of the dream, which Daniel made known to the Chaldean monarch. From this, we must now return to the palace of Nebuchadnezzar, and to Daniel as he stands in the presence of the king, having made known to him the dream and the interpretation thereof, while the courtiers, and the baffled soothsayers, and astrologers, wait around in silent awe and wonder.

It might be expected that a youthful monarch, raised to the highest earthly throne, and in the full flush of uninterrupted success, would scarcely brook to be told that his kingdom, which he designed to last forever, and doubtless fondly hoped would so last, was to be overthrown by another people. Yet Daniel plainly and boldly made known this fact to the king; and the king, so far from being offended, fell upon his face before the prophet of God, and offered him worship. Daniel doubtless immediately countermanded the orders which the king issued to pay him divine honors. That Daniel had some communication with the king which is not here recorded is evident from verse 47: "The king answered unto Daniel," etc. And it may be still further inferred that Daniel labored to turn the king's feelings of reverence from himself to the God of Heaven, inasmuch as the king replies, "Of a truth it is that your God is a God of gods, and a Lord of kings."

Then the king made Daniel a great man, There are two things which in this life are specially considered to make a man great, and both these Daniel received from the king. 1. Riches. A man is considered great if he is a man of wealth; and we read that the king gave him many and great gifts. 2. Power. If in conjunction with riches, a man has power, certainly in popular estimation he is considered a great man; and this was bestowed upon Daniel in abundant measure. He was made ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

Thus speedily and abundantly did Daniel begin to be rewarded for his fidelity to his own conscience, and the requirements of God. So great was Balaam's desire for the presents of a certain heathen king, that he endeavored to obtain them in spite of the Lord's expressed will to the contrary, and thus signally failed. Daniel did not act with a view to obtaining these presents; yet by maintaining his integrity with the Lord, they were given abundantly into his hands. His advancement, both with respect to wealth and power, was a matter of no small moment with him, as it enabled him to be of benefit to his fellow-countrymen less favored than himself in their long captivity.

Daniel did not become bewildered nor intoxicated by his signal victory and his wonderful advancement. He first remembers the three who were companions with him in anxiety respecting the king's matter; and as they had helped him with their prayers, he determines that they shall share with him in his honors. At his request they were placed over the affairs of Babylon; while Daniel himself sat in the gate of the king. The gate was the place where councils were held, and matters of chief moment were deliberated upon. The record is a simple declaration that Daniel became chief counselor to the king.

Chapter III.

THE FIERY ORDEAL.

VERSE 1. Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the Province of Babylon.

There is a conjecture extant, that this image had some reference to the dream of the king as described in the previous chapter, it having been erected only twenty-three years subsequently, according to the marginal chronology. In that dream the head was of gold, representing Nebuchadnezzar's kingdom. That was succeeded by metals of inferior quality, denoting a succession of kingdoms. Nebuchadnezzar was doubtless quite gratified that his kingdom should be represented by the gold; but that it should ever be succeeded by another kingdom was not so pleasing. Hence, instead of having simply the head of his image of gold, he made it all of gold, to denote that the gold of the head should extend through the entire image; or, in other words, that his kingdom should not give way to another kingdom, but be perpetual.

It is probable that the height here mentioned, 90 feet at the lowest estimate, was not the height of

the image proper, but included the pedestal also. Nor is it probable that any more than the image proper, if even that, was of solid gold. It could have been overlaid with thin plates, nicely joined, at a much less expense, without detracting at all from its external appearance.

VERSE 2. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. 3. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. 4. Then a herald cried aloud, To you it is commanded, O people, nations, and languages, 5, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; 6; And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. 7. Therefore, at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up.

The dedication of this image was made a great occasion. The chief men of all the kingdom were gathered together. So much pains and expense will men undergo in sustaining idolatrous and heathen systems of worship. So it is, and ever has been. Alas! that those who have the true religion should

be so far outdone in these respects by the upholders of the false and counterfeit. The worship was accompanied with music; and whoso should fail to participate therein was threatened with a fiery furnace. Such are ever the strongest motives to impel men in any direction, pleasure on the one hand, pain on the other.

In verse 6 is the first mention we have in the Bible of the division of time into hours. It was probably the invention of the Chaldeans.

VERSE 8. Wherefore at that time certain Chaldeans came near, and accused the Jews. 9. They spake and said to the king Nebuchadnezzar, O King, live forever. 10. Thou, O King hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; 11; And whoso falleth not down and worshipeth, that he should be cast into the midst of a burning fiery furnace. 12. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O King, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

These Chaldeans who accused the Jews were probably the sect of philosophers who went by that name, and who were still smarting under the chagrin of their ignominious failure in respect to their interpretation of the king's dream of chapter 2. They were eager to seize upon any pretext to accuse the Jews before the king, and either disgrace or destroy them. They work upon the king's prejudice by strong intimations of their ingratitude:

Thou hast set them over the affairs of Babylon, and yet they have disregarded thee. Where Daniel was upon this occasion, is not known. He was probably absent on some business of the empire, the importance of which demanded his presence. But why should Shadrach, Meshach, and Abed-nego, since they knew they could not worship the image, be present on the occasion? It was because they were willing to comply with the king's requirements as far as they could without compromising their religion. The king required them to be present. With this they could comply, and did. He required them to worship the image. This their religion forbade, and this they therefore refused.

VERSE 13. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. 14. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? 15. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds, of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? 16. Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuhadnezzar, we are not careful to answer thee in this matter. 17. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. 18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou has set up.

The forbearance of the king is shown in his granting Shadrach, Meshach, and Abed-nego, another trial, after their first failure to comply with his requirements. Doubtless the matter was thoroughly understood. They could not plead ignorance. They knew just what the king wanted, and their failure to do it was an intentional and deliberate refusal to obey him. With most kings this would have been enough to seal their fate. But no, says Nebuchadnezzar, I will overlook this, if upon a second trial they comply with the law. But they informed the king that he need not trouble himself to repeat the farce. "We are not careful," said they, "to answer thee in this matter." That is, you need not be to any further trouble to give us another trial, our mind is made up. We can answer just as well now as at any future time; and our answer is, "We will not serve thy gods, nor worship the golden image which thou hast set up. Our God can deliver if he will; but if not, it is just the same. We know his will, and to that we shall render unconditional obedience." Their answer was both honest and decisive.

Verse 19. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. 20. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego; and to cast them into the burning fiery furnace. 21. Then these men were bound in their coats, their hosen, and their hats, and their other garments,

and were cast into the midst of the burning fiery furnace. 22. Therefore because the king's commandment was urgent and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. 23. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. 24. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O King. 25. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Nebuchadnezzar was not entirely free from the faults and follies that ever beset an absolute monarch. Intoxicated with unlimited power, he could not brook disobedience or contradiction. Let his authority be resisted, on however good grounds, and he exhibits the weakness common to our fallen humanity under circumstances like his, and flies into a passion. Ruler of the world, he was not equal to that still harder task, of ruling his own spirit. And even the form of his visage was changed. From the calm, dignified, self-possessed ruler that he should have appeared, he betrayed himself, in look and act, the slave of ungovernable passion.

The furnace was heated one seven times hotter, or in other words, to its utmost capacity. The king overreached himself in this; for even if the fire had been suffered to have its ordinary effect upon the ones he cast in, it would only have destroyed them the sooner. Nothing would have

been gained by that means on the part of the king. But seeing they were delivered from it, much was gained on the part of the cause of God and his truth; for the more intense the heat, the greater and more impressive the miracle of being delivered from it. Every circumstance was calculated to show the direct power of God. They were bound in all their garments, but came out with not even the smell of fire upon them. The most mighty men in the kingdom were chosen to cast them in; not the most mighty as regards stature and strength, but the highest in rank and dignity. These the fire slew ere they came in contact with it; while on the Hebrews it had no effect, though they were in the very midst of its flames. It was evident that the fire was under the control of some supernatural intelligence; for while it had effect upon the cords with which they were bound, destroying them, so that they were free to walk about in the midst of the fire, it did not even singe their garments. They did not, as soon as free, spring out of the furnace, but continued therein; for, first, the king had put them in, and it was his to call them out; and, secondly, the form of the fourth was with them, and in his presence they could be content and joyful, as well in the furnace of fire, as in the delights and luxuries of the palace. Let us in all our trials, afflictions, persecutions, and straitened places, but have the form of the fourth with us, and it is enough.

The king said, And the form of the fourth is like

the Son of God. This language is by some supposed to refer to Christ. But it is not likely that the king had any idea of the Saviour. A better rendering, according to good authorities, would be "like a son of the gods;" that is, he had the appearance of a supernatural or divine being. Nebuchadnezzar subsequently called him an angel.

What a scathing rebuke upon the king for his folly and madness, was the deliverance of these worthies from the fiery furnace! The Chaldeans worshiped fire; yet the fire slew its devotees and spared its enemies. A higher power than any on earth had vindicated those who stood firm against idolatry, and poured contempt on the worship and requirements of the king.

VERSE 26. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. 27. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. 28. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. 29. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other

God that can deliver after this sort. 30. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

When bidden, these three men came forth from the furnace. Then the princes, governors, and king's counselors, through whose advice, or at least concurrence, they had been cast into the furnace (for the king said to them, verse 24, Did not *we* cast three men bound into the midst of the fire ?), were gathered together to look upon these men, and have optical and tangible proof of their wonderful preservation. The worship of the great image was lost sight of. The whole interest of this vast concourse of people was now concentrated upon these three remarkable men. All men's thoughts and minds were full of this wonderful occurrence. And how the knowledge of it would be spread abroad throughout the empire, as they should return to their respective provinces. What a notable instance in which God caused the wrath of man to praise him.

Then the king blessed the God of Shadrach, Meshach, and Abed-nego, and made a decree that none should speak against him. This, the Chaldeans had undoubtedly done. In those days, each nation had its god, or its gods; for there were gods many and lords many. And the victory of one nation over another was attributed to the fact that the gods of the conquered nation were not able to deliver them from the conquerors. The Jews had been wholly subjugated by the Babylonians, on which account they had no doubt spoken disparagingly or contempt-

uously of the God of the Jews. This the king now prohibits; for he is plainly given to understand that his success against the Jews was owing to their sins, not to any lack of power on the part of their God. His decree was good so far as it went; but it fell far short of what it should have been. While it forbade all speaking against the God of the Jews, it still permitted the nations to retain their false gods. While acknowledging the claims of the true God to respect and devotion, he should have prohibited idolatry, which was especially rebuked by the gracious dealings of God with his steadfast servants. Had these Jews been time-servers, the name of the true God had not thus been exalted in Babylon. What honor does the Lord put upon them that are steadfast toward him!

The king promoted them; that is, he restored to them the offices which they held before the charges of disobedience and treason were brought against them. At the end of verse 30, the Septuagint adds: "And he advanced them to be governors over all the Jews that were in his kingdom." It is not probable that he insisted on any further worship of his image.

Chapter IV.

NEBUCHADNEZZAR'S DECREE.

VERSE 1. Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. 2. I thought it good to shew the signs and wonders that the high God hath wrought toward me. 3. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

This chapter opens, says Dr. Clarke, with "a regular decree, and one of the most ancient on record." It was from the pen of Nebuchadnezzar, and was promulgated in the usual form. He wishes to make known, not to a few only, but to all people, nations, and languages, the wonderful dealings of God with him. People are ever ready to tell what God has done for them in the way of benefits and blessings. We ought to be no less ready to tell what God has done for us in the way of humiliation and chastisements. And Nebuchadnezzar sets us a good example in this respect, as we shall see from the subsequent portions of this chapter. He frankly confesses the vanity and pride of his heart, and the means that God took to abase him. With a genuine spirit of repentance and humiliation, he thinks it good, of his own free will, to show these things, that the sovereignty of God may be extolled, and his name adored.

In reference to the kingdom, he no longer claims immutability for his own, but makes a full surrender to God in acknowledging his kingdom alone to be everlasting, and his dominion from generation to generation.

VERSE 4. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace : 5 : I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. 6. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. 7. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers ; and I told the dream before them ; but they did not make known unto me the interpretation thereof. 8. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods : and before him I told the dream, saying, 9, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. 10. Thus were the visions of mine head in my bed : I saw, and behold a tree in the midst of the earth, and the height thereof was great. 11. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth ; 12 ; The leaves thereof were fair, and the fruit thereof much, and in it was meat for all : the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. 13. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from Heaven ; 14 ; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit : let the beasts get away from under it, and the fowls from his branches. 15. Nevertheless, leave the stump

of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth; 16; Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. 17. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. 18. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

In the events here narrated, several striking points may be noticed.

1. Nebuchadnezzar was at rest in his house. He had accomplished successfully all his enterprises. He had subdued Syria, Phœnicia, Judea, Egypt, and Arabia. It was probably these great conquests that puffed him up, and betrayed him into such vanity and self-confidence. And this very time, when he felt most at rest and secure, when it was most unlikely that he would allow a thought to disturb his self-complacent tranquility,—this very time God takes to trouble him with fears and forebodings.

2. The means by which God did this. What could strike with fear the heart of such a monarch as Nebuchadnezzar? He had been a warrior from his youth. With the perils of battle, and the terrors of slaughter and carnage, he had often stood

face to face, and his countenance had not blanched nor his nerves trembled. And what should make him afraid now? for no foe threatened, no hostile cloud was visible. As the most unlikely time was taken for him to be touched with fear, so the most unlikely means were selected by which to accomplish it,—a dream. His own thoughts, and the visions of his own head, were taken to teach him what nothing else could, a salutary lesson of dependence and humility. He who had terrified others, but whom no others could terrify, was made a terror to himself.

3. A still greater humiliation than that narrated in the second chapter, was brought upon the magicians. There they boasted that if they only had the dream they could make known the interpretation. Here Nebuchadnezzar remembers distinctly the dream, but meets the mortification of having his magicians ignominiously fail him again. They could not make known the interpretation, and resort is again had to the prophet of God.

4. The remarkable illustration of the reign of Nebuchadnezzar. This is symbolized by a tree in the midst of the earth. Babylon, where Nebuchadnezzar reigned, was about in the center of the then known world. The tree reached unto heaven, and the leaves thereof were fair. Its external glory and splendor were great; but this was not all of it, as is the case with too many kingdoms. It had internal excellences. The fruit of it was much, and it had meat for all. The beasts of the field had

shadow under it, the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it. What could represent more plainly and forcibly the fact that Nebuchadnezzar ruled his kingdom in such a way as to afford the fullest protection, support, and prosperity to all his subjects? To really accomplish this, is the perfection of earthly governments and the highest glory of any kingdom.

5. The mercy that God mingles with his judgments. When order was given that this tree should be cut down, it was commanded that the stump of the roots should be left in the earth, and protected with a band of iron and brass, that it might not be wholly given to decay, but that the source of future growth and greatness might be left. The day is coming when the wicked shall be cut down, and no such residue of hope be left them. No mercy will be mingled with their punishment. They shall be destroyed both root and branch.

6. An important key to prophetic interpretation. Verse 16. "Let *seven times* pass over him," said the decree. This is plain, literal narration; hence the time is here to be understood literally. How long a period is denoted? This may be determined by ascertaining how long Nebuchadnezzar, in fulfillment of this prediction, was driven out to have his dwelling with the beasts of the field; and this, Josephus informs us, was seven years. A "time," then, denotes one year. When used in symbolic prophecy, it would of course denote symbolic or prophetic time. A "time" would then denote a

prophetic year, or, each day standing for a year, three hundred and sixty literal years.

7. The interest that the holy ones, or the angels, take in human affairs. They are represented as demanding this dealing with Nebuchadnezzar. They see, as mortals never can see, how unseemly a thing is pride in the human heart. And they approve of, and sympathize with, the decrees and providences of God, with which he works for the correction of these evils. Man must know that he is not the architect of his own fortune, but there is One who ruleth in the kingdom of men, on whom his dependence should be humbly placed. A man may be a successful monarch; but he should not pride himself upon that; for, unless the Lord had set him up, he would have been the basest of men.

8. Nebuchadnezzar acknowledges the supremacy of the true God over the heathen oracles. He appeals to Daniel to solve the mystery. Thou art able, he says, for the spirit of the holy gods is in thee. The Septuagint has the singular, the Spirit of the holy God.

VERSE 19. Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. 20. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 21; Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the

beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: 22: It is thou, O King, that are grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. 23. And whereas the king saw a watcher and an holy one coming down from Heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; 24; This is the interpretation, O King, and this is the decree of the Most High, which is come upon my lord the king; 25; That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 26. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the Heavens do rule. 27. Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility.

The hesitation of Daniel, who sat astonished for one hour, did not arise from any difficulty he had in interpreting the dream, but from its being so delicate a matter to make it known to the king. Daniel had received favor from the king, nothing but favor, so far as we know, and it came hard for him to be the bearer of so terrible a threatening of judgment against him as was involved in this dream. He was troubled to determine in what way he could best

make it known. It seems the king anticipated something of this kind, and hence assured the prophet, by telling him not to let the dream or the interpretation trouble him; as if he had said, Do not hesitate to make it known, whatever bearing it may have upon me. Thus assured, Daniel speaks; and where can we find a parallel to the force and delicacy of his language: "The dream be to them that hate thee, and the interpretation thereof to thine enemies." A calamity is set forth in this dream, which we would might come upon your enemies rather than upon you.

Nebuchadnezzar had given a minute statement of his dream; and as soon as Daniel informed him that the dream applied to himself, it was evident that he had pronounced his own sentence. The interpretation which follows is so plain that it need not detain us. The threatened judgments were conditional. They were to teach the king that the Heavens do rule; the word Heavens here being put for God, the Ruler of the Heavens. Hence Daniel takes occasion to give the king counsel in view of the threatened judgment. But he does not denounce him with harshness and censoriousness. Kindness and persuasion is the weapon he chooses to wield: "Let my counsel be acceptable unto thee." So the apostle beseeches men to suffer the word of exhortation. Heb. 13:22. If the king would break off his sins by righteousness and his iniquities by showing mercy to the poor, it might be a lengthening of his tranquility, or, as the margin reads, "An healing of thine

error." That is, he might even have averted the judgment the Lord designed to bring upon him.

VERSE 28. All this came upon the king Nebuchadnezzar. 29. At the end of twelve months he walked in the palace of the kingdom of Babylon. 30. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? 31. While the word was in the king's mouth, there fell a voice from Heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. 32. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as the oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 33. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

Nebuchadnezzar failed to profit by the warning he had received. Yet God bore with him twelve months before the blow fell. All the while he was cherishing pride in his heart. At length it reached a climax beyond which God could not suffer it to pass. The king walked in the palace, and as he looked forth upon the wonders of that wonder of the world, great Babylon, the beauty of kingdoms, he forgot the Source of all his strength and greatness, and exclaimed, "Is not this great Babylon, that *I* have built?" The time had come for his humiliation. A voice from Heaven again announces the threatened judgment, and divine Providence proceeds

immediately to execute it. His reason departed. No longer the pomp and glory of his great city charmed him, when God with a touch of his finger took away his capability to appreciate and enjoy it. He forsook the dwellings of men, and sought a home and companionship among the beasts of the forest.

VERSE 34. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. 35. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of Heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? 36. At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me, and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. 37. Now I Nebuchadnezzar praise and extol and honor the King of Heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase.

At the end of the seven years, God removed his afflicting hand, and the reason and understanding of the king returned to him again. His first act then was to bless the Most High. On this, Matthew Henry has the following appropriate remark: "Those may justly be reckoned void of understanding that do not bless and praise God; nor do men ever rightly use their reason till they begin to be religious, nor live as men till they live to the glory of God. As reason is the *substratum* or *subject* of religion (so that creat-

ures which have no reason are not capable of religion), so religion is the crown and glory of reason, and we have our reason in vain, and shall one day wish we had never had it, if we do not glorify God with it."

His honor and brightness returned to him again, his counselors sought unto him, and he was once more established in the kingdom. The promise was, verse 26, that his kingdom should be sure unto him. During his insanity, his son, Evil-merodach, is said to have reigned, as regent, in his stead. Daniel's interpretation of the dream was doubtless well understood throughout the palace, and was probably more or less a subject of conversation. Hence the return of Nebuchadnezzar to his kingdom must have been anticipated, and looked for with interest. Why he was permitted to make his home in the open field in so forlorn a condition, instead of being comfortably cared for by the attendants of the palace, we are not informed. It is supposed that he dextrously escaped from the palace, and eluded all search.

The affliction had its designed effect. The lesson of humility was learned. He did not forget it with returning prosperity. He was ready to acknowledge that the Most High ruled in the kingdom of men and gave it to whomsoever he would; and he sent forth through all his realm a royal proclamation, containing an acknowledgment of his pride, and a manifesto of praise and adoration to the King of Heaven.

This is the last scripture record we have of Nebu-

chadnezzar. This decree is dated in the authorized version, says Dr. Clarke, 563 B. C., one year before Nebuchadnezzar's death; though some place the date of this decree seventeen years before his death. Be this as it may, it is not probable that he again relapsed into idolatry, but died in the faith of the God of Israel.

Thus closed the life of this remarkable man. With all the temptations incident to his exalted position as king, may we not suppose that God saw in him honesty of heart, integrity, and purity of purpose, which he could use to the glory of his name? Hence his wonderful dealings with him, all of which seem to have been designed to wean him from his false religion, and attach him to the service of the true God. We have, first, his dream of the great image, containing such a valuable lesson for the people of all coming generations. Secondly, his experience with Shadrach, Meshach, and Abed-nego, in reference to his golden image, wherein he was again led to an acknowledgment of the supremacy of the true God. And lastly, we have the wonderful incidents recorded in this chapter, showing the still unceasing efforts of the Lord to bring him to a full acknowledgment of himself. And may we not hope that the most illustrious king of the first prophetic kingdom, the head of gold, may at last have part in that kingdom, before which all earthly kingdoms shall become as the chaff, the glory of which shall never dim, and its dominion have no end?

Chapter V.

BELSHAZZAR'S FEAST.

VERSE 1. Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

The chief feature of interest pertaining to this chapter is the fact that it describes the closing scene of the Babylonish empire, the transition from the gold to the silver of the great image, and from the lion to the bear of Daniel's vision in chapter 7. This feast is supposed by some to have been a stated annual festival, the anniversary of the conquest of Judea. On this account, Cyrus, who was then besieging Babylon, learned of its approach, and knew when to lay his plans for the overthrow of the city. Our translation reads that Belshazzar, having invited a thousand of his lords, drank before the thousand. Some translate it, "drank *against* the thousand," showing him, with all his other vile and contemptible propensities, to have been an enormous drinker.

VERSE 2. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. 3. Then they brought the golden vessels that were taken out of the

temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. 4. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

That this festival had some reference to former victories over the Jews, may be inferred from the fact that the king, when he began to be heated with his wine, called for the sacred vessels which had been taken from Jerusalem. It would be most likely that, lost to a sense of all sacred things, he would use them to celebrate the victory by which they were obtained. No other king, probably, had carried his impiety to such a height as this. And while they drank wine from vessels dedicated to the true God, they praised their gods of gold, silver, brass, iron, wood, and stone. Perhaps, as noticed on chap. 3 . 29, they celebrated the superior power of their gods over the God of the Jews, from whose vessels they now drank to their heathen deities.

Verse 5. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. 6. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. 7. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. 8. Then came in all the king's wise men: but they could not

read the writing, nor make known to the king the interpretation thereof. 9. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

No flashes of supernatural light, no deafening peals of thunder announced the interference of God in their impious revelries. A hand silently appeared tracing mystic characters upon the wall. It wrote over against the candlestick. In the light of their own lamp they saw it. Terror seized upon the king; for his conscience accused him. Although he could not read the writing, he knew it was no message of peace and blessing that was traced in glittering characters upon his palace wall. And the description the prophet gives of the effects of the king's fear cannot be excelled in any particular. The king's countenance was changed, his heart failed him, pain seized him, and so violent was his trembling, that his knees smote one against another. He forgot his boasting and revelry; he forgot his dignity; and he cried aloud for his astrologers and soothsayers to solve the meaning of the terrible apparition.

Verse 10. Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live forever: let not thy thoughts trouble thee, nor let thy countenance be changed. 11. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians,

astrologers, Chaldeans, and soothsayers; 12; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation. 13. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? 14. I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. 15. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing. 16. And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

It seems that the knowledge of Daniel had been lost from the court and palace. As in the case of the Israelites in Egypt, a king rose who knew not Joseph, so in this case, Nebuchadnezzar was succeeded by kings that knew not Daniel. The queen who came in and made known to the king that there was such a person in his kingdom, is supposed to have been the widow of Nebuchadnezzar, in whose memory the wonderful part Daniel had acted in his reign, was still fresh and vivid. Nebuchadnezzar is here called Belshazzar's father according to the usage common in those times of calling any paternal ancestor, father, and any male descendant,

son. Nebuchadnezzar was really his grandfather. Daniel was brought in, and the king inquired if he was the Daniel who was of the children of the captivity of Judah. This captivity was the great subject of that occasion; and thus acute was the vengeance God was about to take on the king; that is, that while they were celebrating their victory over the Jews, and drinking from the sacred vessels then taken, God so orders that at that moment they become paralyzed with terror, and one of those very captives has to be called in to pronounce the merited doom upon their wicked course.

VERSE 17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. 18. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. 19. And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. 20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. 21. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. 22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; 23; But hast lifted up thyself against the Lord of Heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and

thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. 24. Then was the part of the hand sent from him; and this writing was written.

Daniel first of all disclaims the idea of being influenced by such motives as governed the soothsayers and astrologers. He says, Let thy rewards be to another. He wishes it distinctly understood that he does not enter upon the work of interpreting this matter on account of the offer of gifts and rewards. He then rehearses the experience of his grandfather, Nebuchadnezzar, as set forth in the preceding chapter. He told the king that though he knew all this, yet he had not humbled his heart, but had lifted up himself against the God of Heaven, and even carried his impiety so far as to profane his sacred vessels, praising the senseless gods of men's making, and failing to glorify the God in whose hands his breath was. For this reason he tells him it is, that the hand has been sent forth from that God whom he had daringly and insultingly challenged, to trace those characters of fearful though hidden import. He then proceeds to explain the writing.

Verse 25. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. 26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. 27. TEKEL; Thou art weighed in the balances, and art found wanting. 28. PERES; Thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

It is not known in what language this inscription was written. If it had been in Chaldean, the king's wise men would have been able to read it. Dr. Clarke conjectures that it was written in the Samaritan, which is the true Hebrew, and with which Daniel was familiar, as it was the character used by the Jews previous to the Babylonish captivity. It seems to us more likely that it was a character strange to all the parties, and that it was specially made known to Daniel by the Spirit of the Lord.

In this inscription each word stands for a short sentence. *Mene,* numbered; *Tekel,* weighed; *Upharsin,* from the root *peres,* divided. God, whom you have defied, has your kingdom in his own hands, and has numbered its days and finished its course, just at the time you thought it at the height of its prosperity. You, who have lifted up your heart in pride, as the great one of the earth, are weighed, and found lighter than vanity. Your kingdom, which you dreamed was to stand forever, is divided between the foes already waiting at your gates. Notwithstanding this terrible denunciation, Belshazzar did not forget his promise, but had Daniel at once invested with the scarlet robe and chain of gold, and proclaimed him third ruler in the kingdom. This Daniel accepted, probably with a view

to be better prepared to look after the interests of his people during the transition to the succeeding kingdom.

VERSE 30. In that night was Belshazzar the king of the Chaldeans slain. 31. And Darius the Median took the kingdom, being about threescore and two years old.

The scene here so briefly mentioned is described in remarks on verse 39 of chapter 2. While Belshazzar was indulging in his presumptuous revelry, while the angel's hand was tracing the doom of the empire on the walls of the palace, while Daniel was making known the fearful import of the heavenly writing, the Persian soldiery, through the emptied channel of the Euphrates, had made their way into the heart of the city, and were speeding forward with drawn swords to the palace of the king. Scarcely can it be said that they surprised him, for God had just forewarned him of his doom. But they found him and slew him; and in the person of this, its last and most unworthy king, the empire of Babylon ceased to be.

As a fitting conclusion to this chapter, we give the following beautiful poetic description of Belshazzar's feast from the pen of Edwin Arnold, author of "The Light of Asia." It was written in 1852, and obtained the Newdegate prize for an English poem on the "Feast of Belshazzar," at University College, Oxford:—

Not by one portal, or one path alone
God's holy messages to men are known;
Waiting the glances of his awful eyes,
Silver-winged seraphs do him embassies;

And stars, interpreting his high behest,
Guide the lone feet and glad the falling breast;
The rolling thunder and the raging sea
Speak the stern purpose of the Deity,
And storms beneath and rainbow hues above
Herald his anger or proclaim his love;
The still small voices of the summer day,
The red sirocco, and the breath of May,
The lingering harmony in ocean shells,
The fairy music of the meadow bells,
Earth and void air, water and wasting flame,
Have words to whisper, tongues to tell, his name.
Once, with no cloak of careful mystery,
Himself was herald of his own decree;
The hand that edicts on the marble drew,
Graved the stern sentence of their scorner too.
Listen and learn! Tyrants have heard the tale,
And turned from hearing terror-struck and pale;
Spiritless captives, sinking with the chain,
Have read this page and taken heart again.

From sunlight unto starlight, trumpets told
Her king's command in Babylon the old;
From sunlight unto starlight, west and east,
A thousand satraps girt them for the feast,
And reined their chargers to the palace hall
Where king Belshazzar held high festival:
A pleasant palace under pleasant skies,
With cloistered courts and gilded galleries,
And gay kiosk and painted balustrade,
For winter terraces and summer shade;
By court and terrace, minaret and dome,
Euphrates, rushing from his mountain home,
Rested his rage, and curbed his crested pride
To belt that palace with his bluest tide;
Broad-fronted bulls with chiseled feathers barred,
In silent vigil keeping watch and ward,

Giants of granite wrought by cunning hand,
Guard in the gate and frown upon the land :
Not summer's glow nor yellow autumn's glare
Pierced the broad tamarisks that blossomed there ;
The moonbeams darting through their leafy screen
Lost half their silver in the softened green,
And fell with lessened luster, broken light,
Tracing quaint arabesque of dark and white ;
Or dimly tinting on the graven stones
The pictured annals of Chaldean thrones.
There, from the rising to the setting day,
Birds of bright feather sang the light away,
And fountain waters on the palace floor
Made even answer to the river's roar,
Rising in silver from the crystal well,
And breaking into spangles as they fell ;
Though now ye heard them not—for far along
Rang the broad chorus of the banquet song,
And sounds as gentle, echoes soft as these,
Died out of hearing from the revelries.

High on a throne of ivory and gold,
From crown to footstool clad in purple fold,
Lord of the east from sea to distant sea,
The king Belshazzar feasteth royally—
And not that dreamer in the desert cave
Peopled his paradise with pomp as brave :
Vessels of silver, cups of crusted gold,
Blush with a brighter red than all they hold ;
Pendulous lamps like planets of the night
Flung on the diadems a fragrant light,
Or slowly swinging in the midnight sky
Gilded the ripples as they glided by :—
And sweet and sweeter rose the cittern's ring,
Soft as the beating of a seraph's wing,
And swift and swifter in the measured dance
The tresses gather and the sandals glance,

And bright and brighter at the festal board
The flagons bubble and the wines are poured;
No lack of goodly company was there,
No lack of laughing eyes to light the cheer;
From Dara trooped they, from Daremma's grove
"The suns of battle and the moons of love;"*
From where Arsissa's silver waters sleep
To Imla's marshes and the inland deep,
From pleasant Calah and from Cittacene
The horseman's captain and the harem's queen.

It seemed no summer-cloud of passing woe
Could fling its shadow on so fair a show;
It seemed the gallant forms that feasted there
Were all too grand for woe, too great for care;—
Whence came the anxious eye, the altered tone,
The dull presentiment no heart would own,
That ever changed the smiling to a sigh
Sudden as sea-bird flashing from the sky:
It is not that they know the spoiler waits
Harnessed for battle at the brazen gates,
It is not that they hear the watchman's call
Mark the slow minutes on the leaguered wall:
The clash of quivers and the ring of spears
Make pleasant music in a soldier's ears,
And not a scabbard hideth sword to-night
That hath not glimmered in the front of fight.
May not the blood in every beating vein
Have quick foreknowledge of the coming pain,
Even as the prisoned silver,† dead and dumb,
Shrinks at cold winter's footfall ere he come?

The king hath felt it, and the heart's unrest
Heaved the broad purple of his belted breast.
Sudden he speaks,—"What! doth the beaded juice
Savor like hyssop that ye scorn its use?

* Hafiz, the Persian, Anacreon.

† The quicksilver of the tube of the thermometer.

Wear ye so pitiful and sad a soul,
That tramp of foemen scares ye from the bowl?
Think ye the gods on yonder starry floor
Tremble for terror when the thunders roar?
Are we not gods? have we not fought with God?
And shall we shiver at a robber's nod?
No; let them batter till the brazen bars
Ring merry mocking of their idle wars.
Their fall is fated for to-morrow's sun;
The lion rouses when his feast is done.
Crown me a cup—and fill the bowls we brought
From Judah's temple when the fight was fought;
Drink, till the merry madness fill the soul,
To Salem's conqueror in Salem's bowl;
Each from the goblet of a god shall sip,
And Judah's gold tread heavy on the lip." *
The last loud answer dies along the line,
The last light bubble bursts upon the wine,
His eager lips are on the jeweled brink,—
Hath the cup poison that he doubts to drink?
Is there a spell upon the sparkling gold,
That so his fevered fingers quit their hold?
Whom sees he where he gazes? what is there
Freezing his vision into fearful stare?
Follow his lifted arm and lighted eye
And watch with them the wondrous mystery.

There cometh forth a hand, upon the stone,
Graving the symbols of a speech unknown.
Fingers like mortal fingers, leaving there
The blank wall flashing characters of fear;
And still it glideth silently and slow,
And still beneath the spectral letters grow;
Now the scroll endeth; now the seal is set;

* "He never drinks
But Timon's silver treads upon his lips."
SHAK. *Tit. And.*

The hand is gone ; the record tarries yet.
As one who waits the warrant of his death,
With pale lips parted and with bridled breath,
They watch the sign and dare not turn to seek
Their fear reflected in their fellows' cheek,
But stand as statues where the life is none,
Half the jest uttered, half the laughter done,
Half the flask empty, half the flagon poured ;
Each where the phantom found him at the board
Struck into silence, as December's arm
Curbs the quick ripples into crystal calm.

With wand of ebony and sable stole
Chaldea's wisest scan the spectral scroll.
Strong in the lessons of a lying art,
Each comes to gaze, but gazes to depart ;
And still for mystic sign and muttered spell
The graven letters guard their secret well ;
Gleam they for warning, glare they to condemn :
God speaketh, but he speaketh not for them.

Oh, ever, when the happy laugh is dumb,
All the joy gone, and all the anguish come ;
When strong adversity and subtle pain
Wring the sad soul and rack the throbbing brain ;
When friends once faithful, hearts once all our own,
Leave us to weep, to bleed and die alone ;
When fears and cares the lonely thought employ,
And clouds of sorrow hide the sun of joy ;
When weary life, breathing reluctant breath,
Hath no hope sweeter than the hope of death,—
Then the best counsel and the last relief,
To cheer the spirit or to cheat the grief,
The only calm, the only comfort heard,
Comes in the music of a woman's word
Like beacon-bell on some wild island shore,
Silverly ringing in the tempest's roar,

Whose sound borne shipward through the midnight
gloom,
Tells of the path, and turns her from her doom.

So in the silence of that awful hour,
When baffled magic mourned its parted power,
When kings were pale, and satraps shook for fear,
A woman speaketh, and the wisest hear.
She, the high daughter of a thousand thrones,
Telling with trembling lip and timid tones
Of him, the captive, in the feast forgot,
Who readeth visions; him, whose wondrous lot
Sends him to lighten doubt and lessen gloom,
And gaze undazzled on the days to come;
Daniel, the Hebrew, such his name and race,
Held by a monarch highest in his grace,
He may declare—oh! bid them quickly send,
So may the mystery have happy end.

Calmly and silent as the fair, full moon
Comes smiling upward in the sky of June,
Fearfully as the troubled clouds of night
Shrink from before the coming of its light,
So through the hall the prophet passed along,
So from before him fell the festal throng;
By broken wassail-cup, and wine o'erthrown,
Pressed he still onward for the monarch's throne.
His spirit failed him not, his quiet eye
Lost not its light for earthly majesty;
His lip was steady and his accent clear,—
"The king hath needed me, and I am here."

"Art thou the prophet? read me yonder scroll,
Whose undeciphered horror daunts my soul.
There shall be guerdon for the grateful task,
Fitted for me to give, for thee to ask:
A chain to deck thee, and a robe to grace,
Thine the third throne, and thou the third in place."

He heard, and turned him where the lighted wall
Dimmed the red torches of the festival,
Gazed on the sign with steady gaze and set,
And he who quailed not at a kingly threat
Bent the true knee and bowed the silver hair,
For that he knew the King of kings was there;
Then nerved his soul the sentence to unfold,
While his tongue trembled at the tale it told.
And never tongue shall echo tale as strange
Till that change cometh which shall never change.

"Keep for thyself the guerdon and the gold;
What God hath graved, God's prophet must unfold;
Could not thy father's crime, thy father's fate,
Teach thee the terror thou hast learned too late?
Hast thou not read the lesson of his life,—
Who wars with God shall strive a losing strife?
His was a kingdom mighty as thine own,
The sword his scepter and the earth his throne;
The nations trembled when his awful eye
Gave to them leave to live or doom to die.
The lord of life, the keeper of the grave,
His frown could wither and his smile could save.
Yet when his heart was hard, his spirit high,
God drave him from his kingly majesty,
Far from the brotherhood of fellow-men,
To seek for dwelling in the desert den;
Where the wild asses feed and oxen roam,
He sought his pasture and he made his home;
And bitter-biting frost and dews of night
Schooled him in sorrow till he knew the right,—
That God is ruler of the rulers still,
And setteth up the sovereign that he will.
Oh, hadst thou treasured in repentant breast
His pride and fall, his penitence and rest,
And bowed submissive to Jehovah's will,
Then had thy scepter been a scepter still.

But thou hast mocked the majesty of Heaven,
And shamed the vessels to its service given,
And thou hast fashioned idols of thine own,—
Idols of gold, of silver, and of stone;
To them hast bowed the knee, and breathed the breath,
And they must help thee in the hour of death.
Woe for the sign unseen, the sin forgot!
God was among ye, and ye knew it not!
Hear what he sayeth now, 'Thy race is run,
Thy years are numbered and thy days are done;
Thy soul hath mounted in the scale of fate,
The Lord hath weighed thee, and thou lackest weight;
Now in thy palace porch the spoilers stand,
To seize thy scepter, to divide thy land.'"

He ended, and his passing foot was heard,
But none made answer, not a lip was stirred;
Mute the free tongue and bent the fearless brow,
The mystic letters had their meaning now.
Soon came there other sound,—the clash of steel,
The heavy ringing of the iron heel,
The curse in dying, and the cry for life,—
The bloody voices of the battle strife.

That night they slew him on his father's throne,
The deed unnoticed and the hand unknown;
Crownless and scepterless Belshazzar lay,
A robe of purple round a form of clay.

Chapter VI.

DANIEL IN THE LIONS' DEN.

VERSE 1. It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; 2; And over these three presidents; of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage. 3. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. 4. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. 5. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Babylon was taken by the Persians, and Darius the Median placed upon the throne, B. C. 538. Two years later, B. C. 536, Darius dying, Cyrus took the throne. Somewhere, therefore, between these two dates the event here narrated occurred.

Daniel was a chief actor in the kingdom of Babylon in the height of its glory; and from that time on, to the time that the Medes and Persians took the throne of universal empire, he was at least a resident of that city, and acquainted with all the affairs of the kingdom; yet he gives us no consecutive account of events that occurred during his

long connection with these kingdoms. He only touches upon an event here and there such as is calculated to lead the people of God in all ages to be steadfast, and inspire faith and hope and courage in their hearts.

The event narrated in this chapter is alluded to by the apostle Paul in Heb. 11, where he speaks of some who through faith have "stopped the mouths of lions." Darius set over the kingdom a hundred and twenty princes, there being, as is supposed, at that time a hundred and twenty provinces in the empire, each one having its prince or governor. By the victories of Cambyses and Darius Hystaspes, it was afterward enlarged to a hundred and twenty-seven provinces. Esth. 1 : 1. Over these one hundred and twenty were set three, and of these Daniel was chief. Preference was given to Daniel because of his excellent spirit. Daniel, who, for being a great man in the empire of Babylon, might have been esteemed an enemy by Darius, and so have been banished or otherwise put out of the way; or, being a captive from a nation then in ruins, might have been despised and set at naught, was not treated in either of these ways; but, to the credit of Darius be it said, he was preferred over all because the discerning king saw in him an excellent spirit. And the king thought to set him over the whole realm. Then was the envy of the other rulers raised against him, and they set about to destroy him. But Daniel's conduct was perfect so far as related to the kingdom. He was faithful and true. They could

find no occasion against him on that score. Then they said they could find no occasion against him except as concerning the law of his God. So let it be with us. A person can have no better recommendation.

VERSE 6. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever. 7. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. 8. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. 9. Wherefore king Darius signed the writing and the decree. 10. Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Mark the course these persons took to accomplish their nefarious purposes. They came together to the king,—came tumultuously, says the margin. They came as though some urgent matter had suddenly come up, and they had come unanimously to present it before him. They claimed that all were agreed. This was false; for Daniel, the chief of them all, was not of course consulted in the matter. The decree they fixed upon was one which would flatter the king's vanity, and thus the more readily gain his assent. It would be a position before unheard of, for a man to be the only dispenser of fa-

vors and granter of petitions for thirty days. Hence the king, not fathoming their evil designs, signed the decree, and it took its place on the statute book, as one of the unalterable laws of the Medes and Persians.

Mark the length to which people will go to accomplish the ruin of the good. If they had made the decree read that no petition should be asked of the God of the Hebrews, which was the real design of the matter, the king would at once have divined their object, and the decree would not have been signed. So they gave it a general application, and were willing to ignore and heap insult upon their whole system of religion, and all the multitude of their gods, for the sake of ruining the object of their hatred.

Daniel foresaw the conspiracy going on against him ; but took no means to thwart it. He simply committed himself to God, and left the issue to his providence. He did not leave the empire on pretended business, or perform his devotions with more than ordinary secrecy ; but, when he knew the writing was signed, just as aforetime, with his face turned toward his beloved Jerusalem, he kneeled down in his chamber three times a day, and poured out his prayers and supplications to God.

VERSE 11. Then these men assembled, and found Daniel praying and making supplication before his God. 12. Then they came near, and spake before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den

of lions? The king answered and said, This thing is true, according to the law of the Medes and Persians, which altereth not. 13. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. 14. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him. 15. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. 16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. 17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

It only remained for these men, having set the trap, to watch their victim, that they might ensnare him therein. So they again came tumultuously together, this time at the residence of Daniel, as though some important business had called them suddenly together to consult the chief of the presidents; and lo, they found him just as they intended and hoped, praying to his God. So far all has worked well. They were not long in going to the king with the matter, and, to render it more sure, got an acknowledgment from the king that such a decree was in force. Then they were ready to inform against Daniel; and mark their mean resort to excite the prejudices of the king: "That Daniel, which is of

the children of the captivity of Judah." Yes, that poor captive, who is entirely dependent on you for all that he enjoys, so far from being grateful and appreciating your favors, regards not you, nor pays any attention to your decree. Then the king saw the trap that had been prepared for him, as well as for Daniel, and he labored till the going down of the sun to deliver him, probably by personal efforts with the conspirators, to cause them to relent, or by arguments and endeavors to procure the repeal of the law. But they were inexorable. The law was sustained; and Daniel, the venerable, the grave, the upright and faultless servant of the kingdom, is thrown, as if he had been one of the vilest of malefactors, into the den of lions to be devoured by them.

VERSE 18. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him. 19. Then the king arose very early in the morning, and went in haste unto the den of lions. 20. And when he came to the den, he cried with a lamentable voice unto Daniel; and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? 21. Then said Daniel unto the king, O king, live forever. 22. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. 23. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. 24. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions,

them, their children, and their wives ; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

The course of the king after Daniel had been cast into the den of lions attests his genuine interest in his behalf, and the severe condemnation he felt for his own course in the matter. At earliest dawn he repaired to the den where his prime minister had passed the night in company with hungry and ravenous beasts. Daniel's response to his first salutation was no word of reproach for the king's course in yielding to his persecutors, but a term of respect and honor, " O king, live forever." He afterward, however, reminds the king, in a manner which he must have keenly felt, but to which he could take no exception, that before him he had done no hurt. And on account of his innocency, God, whom he served continually, not at intervals nor by fits and starts, had sent his angel, and shut the lions' mouths.

Here, then, stood Daniel preserved by a power higher than any of earth. His cause was vindicated, his innocency declared. No hurt was found on him, because he believed in his God. Faith did it. A miracle had been wrought. Why, then, were Daniel's accusers brought and cast in? It is said that they attributed the preservation of Daniel, not to any miracle in his behalf, but to the fact that the lions chanced at that time not to be hungry. Then, said the king, they will no more attack you than him, so we will test the matter by putting you in. The lions were hungry enough when they could get

hold of the guilty; and these men were torn to pieces ere they reached the bottom of the den. Thus was Daniel's case doubly vindicated; and thus strikingly were the words of Solomon fulfilled: "The righteous is delivered out of trouble, and the wicked cometh in his stead." Prov. 11:8.

VERSE 25. Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. 26. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. 27. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. 28. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

The result of this experience of Daniel is that another proclamation goes out through the empire in favor of the true God, the God of Israel. All men were to fear and tremble before him. What Daniel's enemies designed to prove his ruin, resulted only in his advancement. In this case, and in case of the three Hebrews in the fiery furnace, the seal of God is set in favor of two great lines of duty: 1. As in the case of the three in the fiery furnace, not to yield to any known sin; and 2. As in the present case, not to omit any known duty. And from these instances, the people of God are to take encouragement, in all ages.

The decree of the king sets forth the character of the true God in fine terms: 1. He is the living

God; all others are dead. 2. He is steadfast forever; all others change. 3. He has a kingdom; for he made and governs all. 4. His kingdom shall not be destroyed; all others come to an end. 5. His dominion is without end; no human power can prevail against it. 6. He delivereth those who are in bondage. 7. He rescueth his servants from their enemies when they call upon him for help. 8. He worketh wonders in the heavens and signs upon the earth. 9. And to complete all, he hath delivered Daniel, giving before our own eyes the fullest proof of his power and goodness in rescuing his servant from the power of the lions. How excellent a eulogium is this on the great God and his faithful servant!

Thus closes the historical part of the book of Daniel. We now come to the prophetical portion, which, like a shining beacon light, has thrown its rays over all the course of time from that point to the present, and is still lighting up the pathway of the church onward to the eternal kingdom.

BABYLON.

MEDO-PERSIA.

GREECE.

PLATE II.—SYMBOLS OF DANIEL VII.

Chapter VII.

THE FOUR BEASTS.

VERSE 1. In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.

This is the same Belshazzar mentioned in chapter 5. Chronologically, therefore, this chapter follows chapter 5. But chronological order has been disregarded, in order that the historical part of the book might stand by itself, and the prophetical part, on which we now enter, might not be interrupted by writings of that nature.

VERSE 2. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3. And four great beasts came up from the sea, diverse one from another.

All scripture language is to be taken literally, unless there exists some good reason for supposing it to be figurative; and all that is figurative is to be interpreted by that which is literal. That the language here used is symbolic, is evident from verse 17, which reads, "These great beasts which are four, are four kings which shall arise out of the earth." And to show that these are not kings simply, but kingdoms, the angel continues, "But the saints of the Most High shall take the kingdom."

And further, in the explanation in verse 23, the angel said, The fourth beast shall be the fourth kingdom upon the earth. These beasts are therefore symbols of four great kingdoms; and the circumstances under which they arise, and the means by which their elevation was accomplished, as represented in prophecy, are symbolic also. The symbols introduced are, the four winds, the sea, four great beasts, ten horns, and another horn which had eyes and a mouth and rose up in war against God and his people. We have now to inquire what they denote.

Winds, in symbolic language, denote strife, political commotion, and war. Jer. 25 : 31, 32, 33. "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Here the prophet speaks of a controversy which the Lord is to have with all nations when the wicked shall be given to the sword, and the slain of the Lord shall be from one end of the earth to the other; and the strife and commotion which produces all this destruction is called a great whirlwind.

That winds denote strife and war is further evident from a consideration of the vision itself; for as the result of the striving of the winds, kingdoms arise and fall; and these events are accomplished through political strife.

The Bible definition of sea, or waters, when used as a symbol, is peoples, and nations, and tongues. In proof of this, we have only to read Rev. 17: 15, where it is expressly so declared.

The definition of the symbol of the four beasts is given to Daniel ere the close of the vision. Verse 17: "These great beasts which are four, are four kings which shall arise out of the earth." The field of the vision is thus definitely opened before us.

VERSE 4. The first was like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

As these beasts denote four kings, or kingdoms, we inquire, What four? Where shall we commence to enumerate? These beasts do not rise all at once, but consecutively, as they are spoken of as first, second, etc.; and the last one is in existence when all earthly scenes are brought to an end by the final Judgment. Now, from the time of Daniel to the end of this world's history, there were to be but four universal kingdoms, as we learn from Nebuchadnezzar's vision of the great image in chapter 2. Daniel was still living under the same kingdom which he had declared in his interpretation of the king's dream, about forty-eight years before, to be the head of gold. The first beast of this vision must, therefore, denote the same as the head of gold of the great image, namely, the kingdom of Babylon, and the other beasts the succeeding kingdoms as shown by that image. But if this vision covers

essentially the same ground as the image of chapter 2, the query may arise why it is given; why was not the vision of chapter 2 sufficient? We answer, The ground is passed over again and again, that additional characteristics may be brought out, and additional facts and features may be presented. It is thus that we have line upon line. Here earthly governments are represented as viewed in the light of Heaven. Their true character is shown by the symbols of wild and ravenous beasts.

At first, the lion had eagles' wings, denoting the rapidity with which Babylon extended its conquests under Nebuchadnezzar. When this vision was given, a change had taken place. Its wings had been plucked. It no longer flew like an eagle upon its prey. The boldness and spirit of the lion were gone. A man's heart, weak, timorous, and faint, had taken its place. Such was emphatically the case in the person of the imbecile and pusillanimous Belshazzar, who in weakness and fear shut himself up in the city of Babylon, and with whom the Babylonian kingdom came to an end, B. C. 538.

VERSE 5. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

As in the great image of chapter 2, so in this series of symbols, a marked deterioration will be noticed as we descend from one kingdom to another. The breast and arms of silver were inferior to the head of gold. The bear was inferior to the lion.

Medo-Persia fell short of Babylon in wealth and magnificence, and the brilliancy of its career. And now we come to additional particulars respecting this power. The bear raised itself up on one side. This kingdom was composed of two nationalities, the Medes and Persians. The same fact is represented by the two horns of the ram of chapter 8, of which it is said, the higher came up last. This illustrates the same thing as the bear's rising up on one side, that is, the Persian element came up last, but attained the higher eminence, becoming the leading division of the kingdom. The three ribs perhaps signify the three provinces of Babylon, Lydia, and Egypt, which were especially ground down and oppressed by this power. Their saying unto it, "Arise and devour much flesh," is thought by some to refer to the stimulus given to the Medes and Persians, by the overthrow of these provinces, to plan and enter upon extensive conquests. The character of the power is well represented by a bear. The Medes and Persians were cruel and rapacious,—robbers and spoilers of the people. As already noticed in the exposition of chapter 2, it dated from the overthrow of Babylon by Cyrus, B. C. 538, and continued to the battle of Arbela, B. C., 331, a period of 207 years.

VERSE 6. After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

The third kingdom, Grecia, is represented by this symbol. If wings upon the lion signified rapidity

of conquest, they would signify the same here. The leopard itself is a swift-footed beast, but this was not enough; it must have wings in addition. Two wings, the number the lion had, were not sufficient; it must have four. If we are correct in the application, this must denote unparalleled celerity of movement; and this we find to be historically true of the Grecian kingdom. The conquests of Grecia, especially under Alexander, for suddenness and rapidity have no parallel in historic annals.

Rollin, Ancient Hist., B. 15, Sec. 2, gives the following brief synopsis of Alexander's marches:—

"From Macedonia to the Ganges, which river Alexander nearly approached, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander's marches; first, from the extremity of Cilicia, where the battle of Issus was fought, to the temple of Jupiter Ammon in Libya; and his returning from thence to Tyre, a journey of three hundred leagues at least, and as much space at least for the windings of his route in different places; we shall find that Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues [or more than *fifty-one hundred miles*], without including his return to Babylon."

"The beast had also four heads." The Grecian empire maintained its unity only during the life of Alexander. When his brilliant career ended in a drunken debauch, the empire was shortly divided between his four leading generals. Cassander had Macedon and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosporus, in the north; Ptolemy received Egypt,

PAGAN ROME.

PAPAL ROME.

PLATE III.—FOURTH BEAST OF DAN. VII.

Lydia, Arabia, Palestine, and Cœle-Syria, in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east.

Thus accurately were the words of the prophet fulfilled. As Alexander left no available successor, why did not the huge empire break up into countless petty fragments? Why just four parts and no more? Because the prophecy had said that there should be four. The leopard was to have four heads, the rough goat four horns, the kingdom four divisions; and thus it was. See on chapter 8.

VERSE 7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

Inspiration finds no beast in nature which it can make even the basis of a symbol to represent the power here illustrated. No addition of hoofs, heads, wings, scales, or horns, to any beast found in nature would answer. The power was diverse from all others, and the symbol wholly nondescript.

VERSE 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

The foundation for a volume is laid in verses 7 and 8 just quoted; and we are disposed to treat them the more briefly here, because anything like a

full exposition is entirely beyond the space that can be allowed in these brief thoughts. This beast of course corresponds to the fourth division of the great image,—the legs of iron. Under chapter 2, verse 40, are given some reasons for supposing this power to be Rome. The same are applicable to the present prophecy. How accurately Rome answered to the iron division of the image! How accurately it answers to the beast before us! In the dread and terror which it inspired, and in its exceeding strength, the world never has seen its equal. It devoured, as with iron teeth, and brake in pieces; and it ground the nations into the very dust, beneath its brazen feet. It had ten horns, which are explained in verse 24 to be ten kings or kingdoms which should arise out of this empire. As already noticed, Rome was divided into ten kingdoms, enumerated by Machiavel as follows: 1. The Huns; 2. The Ostrogoths; 3. The Visigoths; 4. The Franks; 5. The Vandals; 6. The Suevi; 7. The Burgundians; 8. The Heruli; 9. The Anglo-Saxons; 10. The Lombards. These divisions have ever since been spoken of as the ten kingdoms of the Roman empire. See on chap. 2:41, 42.

Daniel considered the horns. Indications of a strange movement appeared among them. A little horn (at first little, but afterward more stout than its fellows), thrust itself up among them. It was not content to quietly find a place of its own, and fill it; it must thrust aside some of the others, and usurp their places. Three kingdoms were plucked

up before it. This little horn, as we shall have occasion to notice more fully hereafter, was the papacy. The three horns plucked up before it, were the Heruli, the Ostrogoths, and the Vandals. Not that these kingdoms were destroyed; this was not necessary; but they must retire from the field before the arrogant claims of the papacy, and seek their territorial limits in other quarters.

And "in this horn were eyes like the eyes of man, and a mouth speaking great things,"—the eyes a fit emblem of the shrewdness, penetration, cunning, and foresight of the papal hierarchy; and the mouth speaking great things a fit symbol of the arrogant claims of the bishops of Rome.

VERSE 9. I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. 10. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened.

A sublimer description of a sublimer scene is not to be found in the English language. But not only on account of the grand and lofty imagery introduced should it arrest our attention; the nature of the scene itself is such as to demand most serious consideration. The Judgment is brought to view; and whenever the Judgment is mentioned, it ought to take an irresistible hold upon every mind; for all have an interest in its eternal issues.

By an unfortunate translation in verse 9, a wrong idea is almost sure to be conveyed. The words "cast down" are from a word which in the original signifies just the opposite, namely, to set up. Dr. Clarke says "that it might be translated *erected;* so the Vulgate *positi sunt* [were placed], and so all the versions." The Septuagint has *etethesan* [Gr., ἐτέθησαν], which is defined to mean "to set, put, place, to set up, to erect." The thrones are not the thrones of earthly kingdoms which are to be thrown down at the last day, but thrones of Judgment which are to be set up, just before the end.

The "Ancient of Days," God the Father, takes the throne of Judgment. Mark the description of his person. Those who believe in the impersonality of God are obliged to admit that he is here described as a personal being; but they console themselves by saying that it is the only description of the kind in the Bible. We do not admit this latter assertion; but granting that it were true, is not one description of this kind as fatal to their theory as though it were repeated a score of times? The thousand thousands who minister unto him, and the ten thousand times ten thousand who stand before him, are not sinners arraigned before the judgment-seat, but heavenly beings who wait before him attendant on his will. An understanding of these verses involves an understanding of the subject of the sanctuary, to works on which subject we refer the reader. The closing up of the ministration of Christ, our great High Priest, in the heavenly sanc-

tuary, is the work of the Judgment here introduced. It is an investigative Judgment. The books are opened, and the cases of all come up for examination before that great tribunal, that it may be determined beforehand who are to receive eternal life when the Lord shall come to confer it upon his people. John, as recorded in Rev. 5, had a view of this same place, and saw the same number of heavenly attendants engaged with Christ in the work of investigative Judgment. Looking into the sanctuary (as we learn from Rev. 4 that he was), in chapter 5:11, he says, "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands."

It will appear from the testimony of chapter 8:14, that this solemn work is even now transpiring in the sanctuary above.

VERSE 11. I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. 12. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

There are persons who believe in a thousand years' triumph of the gospel and reign of righteousness over all the world before the Lord comes; and there are others who believe in probation after the Lord comes, and a mixed millennium, the immortal righteous still proclaiming the gospel to mortal sin-

ners, and turning them into the way of salvation. But both of these systems of error are completely demolished by the verses before us.

1. The fourth terrible beast continues without change of character, and the little horn continues to utter its blasphemies, and hold its millions of votaries in the bonds of a blind superstition, till the beast is given to the burning flame; and this is not its conversion, but its destruction. See 2 Thess. 2 : 8.

2. The life of the fourth beast is not prolonged after its dominion is gone, as were the lives of the preceding beasts. Their dominion was taken away, but their lives were prolonged for a season. The territory and subjects of the Babylonish kingdom still existed, though subjected to the Persians. So of the Persian kingdom in respect to Grecia, and of Grecia in respect to Rome. But what succeeds the fourth kingdom? No government or state in which mortals have any part. Its career ends in the lake of fire, and it has no existence beyond. The lion was merged into the bear; the bear into the leopard; the leopard into the fourth beast; and the fourth beast into what? Not into another beast; but it is cast into the lake of fire, under which destruction it rests till men shall suffer the second death. Then let no one talk of probation or a mixed millennium after the Lord comes.

The adverb *then*, in the sentence, "I beheld then, because of the voice of the great words which the horn spake," etc., seems to refer to some particular time. The work of investigative Judgment is in-

troduced in the verses before. And this verse would seem to imply that while this work is going forward, and just before this power is destroyed and given to the burning flame, the little horn utters its great words against the Most High. Have we not heard them, and that, too, within a few years? Look at the Vatican Council of 1870. What can be more blasphemous than to attribute infallibility to a mortal man? Yet in that year the world beheld the spectacle of an Ecumenical Council assembled for the purpose of deliberately decreeing that the occupant of the papal throne, the man of sin, possesses this prerogative of God, and cannot err. Can anything be more presumptuous and blasphemous? Is not this the voice of the great words which the horn spake? and is not this power ripe for the burning flame, and near its end?

VERSE 13. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The scene here described is not the second advent of Christ to this earth, unless the Ancient of Days is on this earth; for it is a coming *to* the Ancient of Days. There in the presence of the Ancient of Days a kingdom, dominion, and glory, are given him. The Son of man receives his kingdom before

his return to this earth. See Luke 19 : 10–12, and onward. This is a scene, therefore, which transpires in the heavenly temple, and is closely connected with that brought to view in verses 9 and 10. He receives the kingdom at the close of his priestly work in the sanctuary. The people, nations, and languages, that shall serve him are the nations of the saved, Rev. 21 : 24, not the wicked nations of the earth; for these are dashed in pieces at the second advent. Some out of all the nations, tribes, and kindreds of the earth will find themselves at last in the kingdom of God, to serve him there with joy and gladness forever and ever.

VERSE 15. I, Daniel, was grieved in my spirit in the midst of my body, and the visions of my head troubled me. 16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. 17. These great beasts, which are four, are four kings, which shall arise out of the earth. 18. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.

No less anxious should we be than was Daniel, to understand the truth of all this. And whenever we inquire with equal sincerity of heart, we shall find the Lord no less ready now, than in the days of the prophet, to lead to a correct knowledge of these important truths. The beasts, and the kingdoms which they represent, have already been explained. We have followed the prophet down through the course of events even to the complete destruction of the fourth and last beast, the final

subversion of all earthly governments. What next? Verse 18 tells us: "The saints shall take the kingdom." The saints! those of all others held in low esteem in this world, despised, reproached, persecuted, cast out; those who were considered the least likely of all men ever to realize their hopes; these shall take the kingdom and possess it forever. The usurpation and misrule of the wicked shall come to an end. The forfeited inheritance shall be redeemed. Peace shall be restored to its distracted borders, and righteousness shall reign over all the fair expanse of the renovated earth.

VERSE 19. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Of the first three beasts of this series, Daniel had so clear an understanding, that he had no trouble in reference to them. But he was astonished at this fourth beast, so unnatural and dreadful; for the farther we come down the stream of time, the farther it is necessary to depart from nature in forming symbols to accurately represent the degenerating governments of earth. The lion is a production of nature; but it must have the unnatural addition of two wings to represent the kingdom of Babylon. The bear we also find in

nature; but as a symbol of Medo-Persia, an unnatural ferocity must be denoted by the insertion of three ribs into its mouth. So the leopard is a beast of nature; but to fitly represent Grecia there is a departure from nature in respect to wings, and the number of heads. But nature furnishes no symbol which can fitly illustrate the fourth kingdom. A beast, the likeness of which never was seen, is taken; a beast dreadful and terrible, with nails of brass, and teeth of iron, so cruel, rapacious and fierce, that from mere love of oppression, it devoured, and brake in pieces, and trampled its victims beneath its feet.

Wonderful was all this to the prophet, but something still more wonderful appears. A little horn comes up, and, true to the nature of the beast from which it springs, thrusts aside three of its fellows; and lo! the horn has eyes, not the uncultivated eyes of the brute, but the keen, shrewd, intelligent eyes of a man; and stranger yet, it has a mouth, and with that mouth it utters proud sayings, and puts forth preposterous and arrogant claims. No wonder the prophet made special inquiry respecting this monster, so unearthly in its instincts, and so fiendish in its works and ways. In the following verses some specifications are given respecting the little horn, which enable the student of prophecy to make an application of this symbol, without danger of mistake:—

Verse 21. I beheld, and the same horn made war with the saints, and prevailed against them; 22; Until the An-

cient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

The wonderful wrath of this little horn against the saints particularly attracted the attention of Daniel. The rise of the ten horns, or the division of Rome into ten kingdoms, between the years A. D. 356 and 483, has already been noticed. See on chapter 2:41. As these horns denote kingdoms, the little horn must denote a kingdom also, but not of the same nature, because it was diverse from the others. They were political kingdoms. And now we have but to inquire if any kingdom has arisen among the ten kingdoms of the Roman Empire, since A. D. 483, and yet diverse from them all; and if so, what one? The answer is, The spiritual kingdom of the papacy. This answers to the symbol in every particular, as is easily proved; and nothing else will do it. See the specifications more particularly mentioned in verse 23.

Daniel beheld this horn making war upon the saints. Has such a war been waged by the papacy? Fifty millions of martyrs, with a voice like the sound of many waters, answer, Yes. Witness the cruel persecutions of the Waldenses, the Albigenses, and Protestants in general, by the papal power. It is stated, on good authority, that the persecutions, massacres, and religious wars, excited by the church and bishop of Rome, have occasioned the shedding of far more blood of the saints of the Most High, than all the enmity, hostility, and per-

secutions, of professed heathens from the foundation of the world.

In verse 22, three consecutive events seem to be brought to view. Daniel, looking onward from the time when the little horn was in the height of its power, to the full end of the long contest between the saints and Satan with all his agents, notes three prominent events that stand as mile-posts along the way: 1. The coming of the Ancient of Days; that is, the position which Jehovah takes in the opening of the Judgment scene described in verses 9, 10. 2. The judgment that is given to the saints; that is, the time when the saints sit with Christ in judgment a thousand years, following the first resurrection, Rev. 20 : 1–4, apportioning to the wicked the punishment due to their sins. Then the martyrs will sit in judgment upon the great antichristian, persecuting power, which, in the days of their trial, hunted them like the beasts of the desert, and poured out their blood like water. 3. The time that the saints possess the kingdom; that is, the time of their entrance upon the possession of the new earth. Then the last vestige of the curse, of sin, and of sinners, root and branch, will have been wiped away, and the territory so long misruled by the wicked powers of earth, the enemies of God's people, will be taken by the righteous, to be held by them forever and ever.

VERSE 23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread

it down, and break it in pieces. 24. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

We have here further particulars respecting the fourth beast, and the little horn.

Perhaps enough has already been said respecting the fourth beast (Rome), and the ten horns or ten kingdoms which arose therefrom. The little horn now more particularly demands attention. As stated on verse 8, we find the fulfillment of the prophecy concerning this horn, in the rise and work of the papacy. It is a matter of both interest and importance, therefore, to inquire into the causes which resulted in the development of this anti-christian power.

The first pastors, or bishops, of Rome enjoyed a respect proportionate to the rank of the city in which they resided; and for the first few centuries of the Christian era, Rome was the largest, richest, and most powerful city in the world. It was the seat of empire, the capital of the nations. "All the inhabitants of the earth belong to her," said Julian; and Claudian declared her to be "the fountain of laws." "If Rome is the queen of cities, why should not her pastor be the king of bishops?" was the

reasoning these Roman pastors adopted. "Why should not the Roman church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law? It was easy," says D' Aubigne, from whom we quote these words (Hist. Ref., vol. 1, chap. 1), "for the ambitious heart of man to reason thus. Ambitious Rome did so."

The bishops in the different parts of the Roman empire felt a pleasure in yielding to the bishop of Rome some portion of that honor which Rome, as the queen city, received from the nations of the earth. There was originally no dependence implied in the honor thus paid. "But," continues D'Aubigne, "usurped power increases like an avalanche. Admonitions at first simply fraternal, soon became absolute commands in the mouth of the pontiff. The western bishops favored this encroachment of the Roman pastors, either from jealousy of the eastern bishops, or because they preferred submitting to the supremacy of a pope rather than to the dominion of a temporal power."

Such were the influences clustering around the bishop of Rome, and thus was everything tending toward his speedy elevation to the supreme spiritual throne of Christendom. But the fourth century was destined to witness an obstacle thrown across the path of this ambitious dream. Arius, parish priest of the oldest and principal church of Alexandria, sprung his doctrine upon the world, occasioning so fierce a controversy in the Christian

church that a general council was called at Nicæa, by the Emperor Constantine, in A. D. 325, to consider and adjust it. Arius maintained "that the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity." This opinion was condemned by the council, which decreed that Christ was of one and the same substance with the Father. Hereupon Arius was banished to Illyria, and his followers were compelled to give their assent to the creed composed on that occasion.—*Mosheim*, cent. 4, part 2, chap. 5. *Stanley, Hist. of Eastern Church*, p. 239.

The controversy itself, however, was not to be disposed of in this summary manner, but continued for ages to agitate the Christian world, the Arians everywhere becoming the bitter enemies of the pope and of the Roman Catholic Church. From these facts it is evident that the spread of Arianism would check the influence of the Catholics; and the possession of Rome and Italy by a people of the Arian persuasion, would be fatal to the supremacy of a Catholic bishop. But the prophecy had declared that this horn would rise to supreme power, and that in reaching this position it would

Subdue three kings. Some difference of opinion has existed in regard to the particular powers which were overthrown in the interest of the pa-

pacy, in reference to which the following remark by Albert Barnes seems very pertinent: "In the confusion that existed on the breaking up of the Roman empire, and the imperfect accounts of the transactions which occurred in the rise of the papal power, it would not be wonderful if it should be difficult to find events *distinctly* recorded that would be in all respects an accurate and absolute fulfillment of the vision. Yet it is possible to make out the fulfillment of this with a good degree of certainty in the history of the papacy."—*Notes on Dan. 7.*

Mr. Mede supposed the three kingdoms plucked up to have been the Greeks, the Lombards, and the Franks; and Sir Isaac Newton supposes they were the Exarchate of Ravenna, the Lombards, and the Senate and the Dukedom of Rome. Bishop Newton (Dissertation on the Prophecies, pp. 217, 218) states some serious objections to both these schemes. The Franks could not have been one of these kingdoms; for they were never plucked up before the papacy. The Lombards could not have been one; for they were never made subject to the popes. Says Barnes, "I do not find, indeed, that the kingdom of the Lombards was, as is commonly stated, among the number of the temporal sovereignties that became subject to the authority of the popes." And the Senate and Dukedom of Rome could not have been one; for they, as such, never constituted one of the ten kingdoms, three of which were to be plucked up before the little horn.

But we apprehend that the chief difficulty in the application made by these eminent commentators, lay in the fact that they supposed that the prophecy respecting the exaltation of the papacy, was not, and could not have been, fulfilled, till the pope became a temporal prince; and hence they sought to find an accomplishment of the prophecy in the events which led to the pope's temporal sovereignty. Whereas we think the prophecy of verses 24, 25, refers not to his civil power, but to his power to domineer over the minds and consciences of men; that the pope reached this position, as will hereafter appear, in A. D. 538; and that the plucking up of the three horns took place *before* this, and to make way for this very exaltation to spiritual dominion. The insuperable difficulty in the way of all attempts to apply the prophecy to the Lombards and the other powers named above is, that they come altogether too late in point of time; for the prophecy deals with the arrogant efforts of the Roman pontiff to gain power, not with his endeavors to oppress and humble the nations after he had secured the supremacy.

The position is here confidently taken that the three powers, or horns, plucked up before the papacy, were the Heruli, the Vandals, and the Ostrogoths; and this position rests upon the following statements of historians:—

Odoacer, the leader of the Heruli, was the first of the barbarians who reigned over the Romans. He took the throne of Italy, according to Gibbon

(Decline and Fall of the Roman Empire, vol. 3, pp. 510, 515), in 476. Of his religious belief Gibbon (ib., 516) says, "Like the rest of the barbarians, he had been instructed in the Arian heresy; but he revered the monastic and episcopal characters, and the silence of the Catholics attests the toleration which they enjoyed."

Again he says (p. 547), "The Ostrogoths, the Burdundians, the Suevi, and the Vandals, who had listened to the eloquence of the Latin clergy, preferred the more intelligible lessons of their domestic teachers; and Arianism was adopted as the national faith of the warlike converts who were seated on the ruins of the Western empire. This irreconcilable difference of religion was a perpetual source of jealousy and hatred; and the reproach of *Barbarian* was embittered by the more odious epithet of *Heretic*. The heroes of the North who had submitted, with some reluctance, to believe that all their ancestors were in hell, were astonished and exasperated to learn that they themselves had only changed the mode of their eternal condemnation."

The reader is requested to consider carefully a few more historical statements which throw some light on the situation at this time. Stanley (History of the Eastern Church, p. 151) says: "The whole of the vast Gothic population which descended on the Roman empire, so far as it was Christian at all, held to the faith of the Alexandrian heretic. Our first Teutonic version of the Scriptures was by an Arian missionary, Ulfilas.

The first conqueror of Rome, Alaric, the first conqueror of Africa, Genseric, were Arians. Theodoric, the great king of Italy, and hero of the Nibelungen Lied, was an Arian. The vacant place in his massive tomb at Ravenna is a witness of the vengeance which the Orthodox took on his memory, when, in their triumph, they tore down the porphyry vase in which his Arian subjects had enshrined his ashes."

Ranke, in his History of the Popes (London ed. 1871), vol. 1, p. 9, says: "But she [the church] fell, as was inevitable, into many embarrassments, and found herself in an entirely altered condition. A pagan people took possession of Britain; Arian kings seized the greater part of the remaining West; while the Lombards, long attached to Arianism, and, as neighbors, most dangerous and hostile, established a powerful sovereignty before the very gates of Rome. The Roman Bishops, meanwhile, beset on all sides, exerted themselves with all the prudence and pertinacity which have remained their peculiar attributes, to regain the mastery—at least in their patriarchal diocese."

Machiavelli, in his History of Florence, p. 14, says: "Nearly all the wars which the northern barbarians carried on in Italy, it may be here remarked, were occasioned by the pontiffs; and the hordes with which the country was inundated, were generally called in by them."

These extracts give us a general view of the state of affairs at this time, and show us that though

the hands of the Roman pontiffs might not be visibly manifest in the movements upon the political board, they constituted the power working assiduously behind the scenes to secure their own purposes. The relation which these Arian kings sustained to the pope, from which we can see the necessity of their being overthrown to make way for papal supremacy, is shown in the following testimony from Mosheim, given in his History of the Church, cent. 6, part 2, chap. 2, sec. 2:—

"On the other hand, it is certain, from a variety of the most authentic records, that both the emperors and the nations in general were far from being disposed to bear with patience the yoke of servitude which the popes were imposing upon the Christian church. The Gothic princes set bounds to the power of those arrogant prelates in Italy, permitted none to be raised to the pontificate without their approbation, and reserved to themselves the right of judging of the legality of every new election."

An instance in proof of this statement occurs in the history of Odoacer, the first Arian king above mentioned, as related by Bower in his History of the Popes, vol. 1, p. 271. When, on the death of Pope Simplicius, A. D. 483, the clergy and people had assembled for the election of a new pope, suddenly Basilius, præfectus prætorio, and lieutenant of King Odoacer, appeared in the assembly, expressed his surprise that any such work as appointing a successor to the deceased pope should be undertaken

without him, in the name of the king declared all that had been done null and void, and ordered the election to be begun anew. The horn which exercised such a restrictive power over the papal pontiff must certainly be taken out of the way before the pope could reach the predicted supremacy.

Meanwhile, Zeno, the emperor of the East, and friend of the pope, was anxious to drive Odoacer out of Italy (Machiavelli, p. 6), a movement which he soon had the satisfaction of seeing accomplished without trouble to himself, in the following manner: Theodoric had come to the throne of the Ostrogothic kingdom in Moesia and Pannonia. He, being on friendly terms with Zeno, wrote him, stating that it was impossible for him to restrain his Goths within the impoverished province of Pannonia, and asking his permission to lead them to some more favorable region which they might conquer and possess. Zeno gave him permission to march against Odoacer, and take possession of Italy. Accordingly, after a three years' war, the Herulian kingdom in Italy was overthrown, Odoacer was treacherously slain, and Theodoric established his Ostrogoths in the Italian peninsula. As already stated, he was an Arian, and the law of Odoacer, subjecting the election of the pope to the approval of the king, was still retained.

The following incident will show how completely the papacy was in subjection to his power. The Catholics in the East, having commenced a persecution against the Arians in 523, Theodoric summoned Pope John into his presence, and thus addressed

him: "If the emperor [Justin, the predecessor of Justinian] does not think fit to revoke the edict which he has lately issued against those of my persuasion [that is, the Arians], it is my firm resolution to issue the like edict against those of his [that is, the Catholics]; and to see it everywhere executed with the same rigor. Those who do not profess the faith of Nicæa are heretics to him, and those who do are heretics to me. Whatever can excuse or justify his severity to the former, will excuse and justify mine to the latter. But the emperor," continued the king, "has none about him who dare freely and openly speak what they think, or to whom he would hearken, if they did. But the *great veneration which he professes for your See*, leaves no room to doubt but he would hearken to you. I will therefore have you to repair forthwith to Constantinople, and there to remonstrate, both in my name and your own, against the violent measures in which that court has so rashly engaged. It is in your power to divert the emperor from them; and till you have, nay, till the Catholics [this name Theodoric applies to the Arians] are restored to the free exercise of their religion, and to all the churches from which they have been driven, you must not think of returning to Italy."—*Bower's Hist. of Popes*, vol. 1, p. 325.

The pope who was thus peremptorily ordered not to set his foot again upon Italian soil until he had carried out the will of the king, certainly could not hope for much advancement toward any kind of

supremacy till that power was taken out of the way. Baronius, according to Bower, will have it that the pope sacrificed himself on this occasion, and advised the emperor not by any means to comply with the demand the king had sent him. But Mr. Bower thinks this inconsistent, since he could not, he says, "sacrifice himself without sacrificing, at the same time, the far greater part of the innocent Catholics in the West, *who were either subject to King Theodoric, or to other Arian princes, in alliance with him.*" It is certain that the pope and the other embassadors were treated with severity on their return, which Bower explains on this wise: "Others arraign them all of high treason; and truly the chief men of Rome were suspected at this very time of carrying on a *treasonable correspondence with the court of Constantinople, and machinating the ruin of the Gothic empire in Italy.*"—*Id.* p. 326.

The feelings of the papal party toward Theodoric may be accurately estimated, according to a quotation already given, by the vengeance which they took on his memory, when they tore from his massive tomb in Ravenna the porphyry vase in which his Arian subjects had enshrined his ashes. But these feelings are put into language by Baronius, who inveighs "against Theodoric as a cruel barbarian, as a barbarous tyrant, as an impious Arian." But "having exaggerated with all his eloquence, and bewailed the deplorable condition of the Roman Church reduced by that heretic to a state of slavery, he comforts himself in the end, and dries up his

tears with the pious thought, that the author of such a calamity died soon after, and was eternally damned!"—*Baronius' Annals*, A. D. 526, p. 116; *Bower*, vol. 3, p. 328.

While the Catholics were thus feeling the restraining power of an Arian king in Italy, they were suffering a violent persecution from the Arian Vandals in Africa.—*Gibbon*, chap. 37, sec. 2. Elliot, in his Horæ Apocalypticæ, vol. 3, p. 152, note 3, says: "The Vandal kings were not only Arians, but persecutors of the Catholics; in Sardinia and Corsica under the Roman Episcopate, we may presume, as well as in Africa."

Such was the position of affairs when, in 533, Justinian entered upon his Vandal and Gothic wars. Wishing to secure the influence of the pope and the Catholic party, he issued that memorable decree which was to constitute the pope the head of all the churches, and from the carrying out of which in 538, the period of papal supremacy is to be dated. And whoever will read the history of the African campaign, 533–4, and the Italian campaign, 534–8, will notice that the Catholics everywhere hailed as deliverers the army of Belisarius, the general of Justinian.

The testimony of D'Aubigne (Reformation, b. 1, chap. 1), also throws light upon the undercurrents which gave shape to outward movements in these eventful times. He says: "Princes whom these stormy times often shook upon their thrones, offered their protection if Rome would in its turn support

them. They conceded to her the spiritual authority, provided she would make a return in secular power. They were lavish of the souls of men, in the hope that she would aid them against their enemies. The power of the hierarchy, which was ascending, and the imperial power, which was declining, leaned thus one upon the other, and by this alliance accelerated their twofold destiny. Rome could not lose by it. An edict of Theodosius II. and of Valentinian III. proclaimed the Roman bishop 'rector of the whole church.' Justinian published a similar decree."

But no decree of this nature could be carried into effect until the Arian horns, which stood in its way, were plucked up. The Vandals fell before the victorious arms of Belisarius in 534; and the Goths, retiring, left him in undisputed possession of Rome in 538.—*Gibbon's Rome*, chap. 41.

Procopius relates that the African war was undertaken by Justinian for the relief of the Christians (Catholics) in that quarter; and that when he expressed his intention in this respect, the prefect of the palace came very near dissuading him from his purpose; but a dream appeared to him, in which he was bidden "not to shrink from the execution of his design; for by assisting the Christians he would overthrow the power of the Vandals."—*Evagrius' Eccl. Hist.*, book 4, chap. 16.

Listen again to Mosheim: "It is true that the Greeks who had received the decrees of the council of Nice [that is, the Catholics], persecuted and oppressed the Arians wherever their influence and authority

could reach; but the Nicenians, in their turn, were not less rigorously treated by their adversaries [the Arians] particularly in Africa and Italy, where they felt, in a very severe manner, the weight of the Arian power, and the bitterness of hostile resentment. The triumphs of Arianism were, however, transitory, and its prosperous days were entirely eclipsed, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian."—*Mosheim's Church Hist.*, cent. 6, p. 2, chap. 5, sec. 3.

Elliot, in his Horæ Apocalypticæ, makes two enumerations of the ten kingdoms which arose out of the Roman empire, varying the second list from the first according to the changes which had taken place at the later period to which the second list applies. His first list differs from that of Machiavelli, adopted by Adventists, only in that he puts the "Allemans" in place of the Huns, and the Bavarians in place of the Lombards, a variation which can be easily accounted for. But out of this list he names the three that were plucked up before the papacy in these words: "I might cite *three* that were eradicated from before the pope, out of the list first given, viz., the *Heruli* under Odoacer, the *Vandals*, and the *Ostrogoths*."—*Vol. 3, p. 152, note 1.*

Although he prefers the second list, in which he puts the Lombards instead of the Heruli, the foregoing is good testimony that if we make the enumeration of the ten kingdoms while the Heruli were a ruling power, they were one of the horns which were plucked up.

By the historical testimony above cited, we think it clearly established that the three horns plucked up were the powers named; viz., the Heruli in A. D. 493, the Vandals in 534, and the Ostrogoths in 538.

1. He shall speak great words against the Most High. Has the papacy done this? Look at a few of his self-assumed titles: "His Holiness," "Vicegerent of the Son of God," "Our Lord God, the Pope," "Another God upon earth," "King of the world," "King of kings, and Lord of lords." Said Pope Nicholas to the emperor Michael, "The Pope, who is called God by Constantine, can never be bound or released by man; for God cannot be judged by man." Is there need of bolder blasphemy than this? Listen also to the adulation the popes have received from their followers without rebuke: A Venetian prelate in the fourth session of the Lateran, addressed the pope as follows: "Thou art our Shepherd, our Physician, in short, a second God upon earth." Another bishop called him "the lion of the tribe of Judah, the promised Saviour." Lord Anthony Pucci, in the fifth Lateran, said to the pope, "The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power both in Heaven and in earth is given unto you; that the prophetic saying is fulfilled in you, 'All the kings of the earth shall worship him, and nations shall serve him.'" See Oswald's "Kingdom Which Shall not Be Destroyed," pp. 97–99. Again, Dr. Clarke, on verse 25, says: "'He shall speak as if he were God.' So St. Jerome quotes from Symmachus.

To none can this apply so well or so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut Heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go *beyond* God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go *against* God, when they give indulgences for sin. This is the worst of all blasphemies."

2. And shall wear out the saints of the Most High. Has the papacy done this? For the mere information of any student of church history, no answer need here be given. All know that for long years the papal church has pursued its relentless work against the true followers of God. Chapter after chapter might be given, would our limited space permit. Wars, crusades, massacres, inquisitions, and persecutions of all kinds,—these were their weapons of extinction.

Scott's Church History says: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the church of Rome. A *million* of poor Waldenses perished in France; *nine hundred thousand* orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put

to death in the Netherlands *thirty-six thousand* by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, *one hundred and fifty thousand* within thirty years. These are a few specimens, and but a few of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood and no more cover her slain."

Commenting upon the prophecy that the little horn should "wear out the saints of the Most High," Barnes, in his Notes on Daniel 7:25, says: "Can any one doubt that this is true of the papacy? The Inquisition; the persecutions of the Waldenses; the ravages of the Duke of Alva; the fires of Smithfield; the tortures at Goa—indeed the whole history of the papacy may be appealed to in proof that this is applicable to that power. If anything *could* have worn out the saints of the Most High, could have cut them off so that evangelical religion would have become extinct, it would have been the persecutions of the papal power. In the year 1208 a crusade was proclaimed by Pope Innocent III. against the Waldenses and Albigenses, in which a million of men perished. From the beginning of the order of Jesuits, in the year 1540 to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand perished by the Inquisition in thirty years. In the Low Countries fifty thousand persons were hanged, beheaded, burned, and buried alive, for the crime of heresy, within the space of thirty-eight

years from the edict of Charles V., against the Protestants, to the peace of Cateau-Cambresis in 1559. Eighteen thousand suffered by the hand of the executioner, in the space of five years and a half, during the administration of the Duke of Alva. Indeed the slightest acquaintance with the history of the papacy, will convince any one that what is here said of 'making war with the saints' (verse 21), and 'wearing out the saints of the Most High' (verse 25), is strictly applicable to that power, and will accurately describe its history." See Buck's Theological Dictionary, Art., Persecutions; Oswald's Kingdom, etc., pp. 107–133; Dowling's History of Romanism; Fox's Book of Martyrs; Charlotte Elizabeth's Martyrology; The Wars of the Huguenots; The Great Red Dragon, by Anthony Gavin, formerly one of the Roman Catholic priests of Saragossa, Spain; Histories of the Reformation, etc.

To parry the force of this damaging testimony from all history, papists deny that the church has ever persecuted any one; it has been the secular power; the church has only passed decision upon the question of heresy, and then turned the offenders over to the civil power to be dealt with according to the pleasure of the secular court. The impious hypocrisy of this claim is transparent enough to make it an absolute insult to common sense. In those days of persecution what was the secular power? Simply a tool in the hand of the church and under its control, to do its bloody bidding. And when the church delivered its prisoners to the executioners to

be destroyed, with fiendish mockery it made use of the following formula: "And we do leave thee to the secular arm, and to the power of the secular court, but at the same time do most earnestly beseech that court so to moderate its sentence as not to touch thy blood, nor to put thy life in any sort of danger." And then, as intended, the unfortunate victims of popish hate were immediately executed. —*Geddes' Tracts on Popery. View of the Court of Inquisition in Portugal*, p. 446. *Limborch*, vol. ii., p. 289.

But the false claims of papists in this respect have been flatly denied and disproved by one of their own standard writers, Cardinal Bellarmine, who was born in Tuscany in 1542, and who, after his death in 1621, came very near being placed in the calendar of saints, on account of his great services in behalf of popery. This man, on one occasion, under the spur of controversy, betrayed himself into an admission of the real facts in the case. Luther having said that the church (meaning the true church) never burned heretics, Bellarmine understanding it of the Romish church, made answer: "This argument proves not the sentiment but the ignorance or impudence of Luther; for as *almost an infinite number*, were either burned or otherwise put to death, Luther either did not know it, and was therefore ignorant; or if he knew it, he was convicted of impudence and falsehood; for that heretics were often burned *by the church* may be proved by adducing a few from many examples."

To show the relation of the secular power to the church, as held by Romanists, we quote the answer of the same writer to the argument that the only weapon committed to the church is "the sword of the Spirit, which is the word of God." To this he replied: "As the church has ecclesiastical and secular princes, who are *her two arms;* so she has two swords, the spiritual and material; and therefore when her right hand is unable to convert a heretic with the sword of the Spirit, she invokes the aid of the left hand, and *coerces heretics* with the material sword." In answer to the argument that the apostles never invoked the secular arm against heretics, he says, "The apostles did it not, because there was no Christian prince whom they could call on for aid. But afterward, in Constantine's time, ... the *Church called in the aid* of the secular arm." —*Dowling's History of Romanism*, pp. 547, 548.

In corroboration of these facts, fifty millions of martyrs—this is the lowest computation made by any historian—will rise up in the resurrection, as witnesses against her bloody work.

Pagan Rome persecuted relentlessly the Christian church; and it is estimated that *three millions* of Christians perished in the first three centuries; yet it is said that the primitive Christians prayed for the continuance of Imperial Rome; for they knew that when this form of government should cease, another far worse persecuting power would arise, which would literally, as this prophecy declares, "wear out the saints of the Most High." Pagan

Rome could slay the infants, but spare the mothers; but Papal Rome slew both mothers and infants together. No age, no sex, no condition in life, was exempt from her relentless rage. "When Herod died," says a forcible writer, "he went down to the grave with infamy, and earth had one murderer, one persecutor, less, and hell one victim more. O Rome! what will not be thy hell, and that of thy votaries, when thy judgment shall have come!"

3. And shall "think to change times and laws." What laws? and whose? Not the laws of other earthly governments; for it was nothing marvelous nor strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction extended; but the times and laws in question were such as this power should only think to change, but not be able to change. They are the laws of the same Being to whom the saints belong, whom it wears out with persecution; namely, the laws of the Most High. And has the papacy attempted this? Yes, even this. It has, in its catechisms, expunged the second commandment of the decalogue, to make way for its adoration of images. It has divided the tenth, to make up the number ten. And, more audacious than all! it has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose.

See Catholic catechisms, and the work entitled, "Who Changed the Sabbath?" and works on the Sabbath and Law, published at the office of the *Review and Herald*, Battle Creek, Mich.

4. "And they shall be given unto his hands until a time and times and the dividing of time. The pronoun "they" embraces the saints, the times, and the laws just mentioned. How long a time were they to be given into the hands of this power? A time, as we have seen from chapter 4:23, is one year; two times, the least that could be denoted by the plural, two years, and the dividing of time, or half a time (Sept., ἡμισυ), half a year. Gesenius also gives "פְּלַג, Chald. a half. Dan. 7:25." We thus have three years and a half for the continuance of this power. The Hebrew, or rather the Chaldee, word for time in the text before us is *iddân*, עִדָּן, which Gesenius defines thus: "*Time.* Spec. in prophetic language for *a year.* Dan. 7:25, עַר־עִדָּן וְעִדְנִין וּפְלַג עִדָּן, *for a year, also* two *years, and half a year*, i. e., for three years and a half; comp. Jos. B. J. 1. 1. 1." We must now consider that we are in the midst of symbolic prophecy; hence this measurement is not literal, but prophetic. The inquiry then arises, How long a period is denoted by the three years and a half of prophetic time? The rule given us in the Bible is, that when a day is used as a symbol, it stands for a year. Eze. 4:6; Num. 14:34. Under the Hebrew word for day, יוֹם *yōm*, Gesenius has this remark: "3. Sometimes יָמִים [*yamim*] marks a definite space of

time, viz. *a year;* as also Syr. and Chald. עִדָּן [*iddân*] denote both *time* and *year;* and as in Engl. several words signifying time, weight, measure, are likewise used to denote certain specific times, weights and measures." The ordinary Jewish year, which must be used as the basis of reckoning, contained three hundred and sixty days. Three years and a half contained twelve hundred and sixty days. As each day stands for a year, we have twelve hundred and sixty years for the continuation of this horn. Did the papacy possess dominion that length of time? The answer again is, Yes. The edict of the emperor Justinian, dated A. D 533, made the bishop of Rome the head of all the churches. But this edict could not go into effect till the Arian Ostrgoths, the last of the three horns that were plucked up to make room for the papacy, were driven from Rome, and this was not accomplished, as already shown, till A. D. 538. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to date, as this was the earliest point where the saints were in reality in the hands of this power. From this point did the papacy hold supremacy for twelve hundred and sixty years? Exactly. For in the year 1798, Berthier, a French general, entered Rome, proclaimed a Republic, took the pope prisoner, and for a time abolished the papacy. It has never since enjoyed the privileges and immunities which it possessed before. Thus again this power fulfills to the very letter, the specifications of the prophecy, which

proves beyond question that the application is correct.

Here the judgment, a judgment like other national judgments of which the Bible speaks, (see Acts 7:7, etc.), sat upon the papacy. Its dominion was taken away, that is, its supremacy was broken, and a consuming process there commenced which is to continue till the end of time. Yet the papacy will exist, though with but a shadow of its former prestige, till the appearing of Christ, to be consumed with the spirit of his mouth, and destroyed by the brightness of his coming.

How accurately verse 26 has been fulfilled since 1798, and is being fulfilled to-day, is evident even to the casual observer of passing events. This is doubtless to be understood more particularly in a national sense. Individuals are still the zealous devotees of that church; but everywhere it has lost and is losing national recognition and support.

VERSE 27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28. Hitherto is the end of the matter. As for me Daniel my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart.

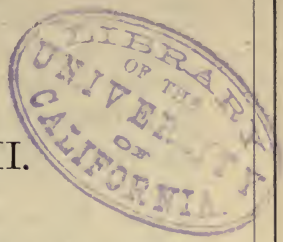
After beholding the dark and desolate picture of papal oppression upon the church, the prophet once more turns his eyes with delight upon the glorious period of the saints' rest, when they shall have the kingdom free from all oppressive powers, in ever-

lasting possession. How could the children of God keep heart in this present evil world, amid the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God, and the return of their Lord, with full assurance that the promises concerning them both, shall certainly be fulfilled, and that speedily?

NOTE 1.—Some startling events relative to the papacy, filling up the prophecies uttered in this chapter concerning that power, have taken place within a few years of the present time. Commencing in 1798, where the great national judgment fell upon the papacy, what have been the chief characteristics of its history? Answer: The rapid defection of its natural supporters, and greater assumptions on its own part. In 1844, Judgment of another kind began to sit, namely, the investigative Judgment, in the Heavenly sanctuary, preparatory to the coming of Christ. Dec. 8, 1854, the dogma of the Immaculate Conception was decreed by the pope. July 21, 1870, in the great Ecumenical Council assembled at Rome, it was deliberately decreed by a vote of 538 against 2 that the pope was infallible. In the same year, Napoleon, by whose bayonets the pope was kept upon his throne, was crushed by Prussia, and the last prop was taken from under the papacy. Then Victor Emmanuel, seeing his opportunity to carry out the long-cherished dream of a United Italy, seized Rome to make it the capital of his kingdom. To his troops, under General Cadorna, Rome surrendered, Sept. 20, 1870. The pope's temporal power was thus wholly taken away, nevermore, said Victor Emmanuel, to be restored; and the pope has been virtually a prisoner in his own palace since that time. Because of the great words which the horn uttered, Daniel saw the beast destroyed and given to the burning flame. This destruction is to take place at the second coming of Christ and by means

of that event; for the man of sin is to be consumed by the spirit of Christ's mouth, and destroyed by the brightness of his coming. 2 Thess. 2: 8. What words could be more arrogant, presumptuous, blasphemous, or insulting to high Heaven, than the deliberate adoption of the dogma of infallibility, thus clothing a mortal man with the prerogative of the Deity? And this was accomplished by papal intrigue and influence, July 21, 1870. Following in swift succession, the last vestige of temporal power was wrenched from his grasp. It was because of these words, and as if in almost immediate connection with them, that the prophet saw this power given to the burning flame. His dominion was to be consumed unto the end; implying that when his powers as a civil ruler should be wholly destroyed, the end would not be far off. And the prophet immediately adds, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." All has now been fully accomplished except the closing scene. Next comes the last, crowning, finishing act in the drama, when the beast will be given to the burning flame, and the saints of the Most High take the kingdom.

NOTE 2.—The query has arisen whether the judgment of verse 26 may not refer to the same judgment as that of verse 10, the investigative Judgment, which commenced in 1844. There seems to be no serious objection to this view; for while it is true that the dominion of the papal power has been waning away since 1798, this has been especially manifest since 1844. In 1848 the pope was driven from his capital, and in 1870 was stripped of his temporal dominion. With this view, the necessity of accounting for two kinds of judgment in the same chapter is avoided.



Chapter VIII.

VISION OF THE RAM, HE-GOAT, AND LITTLE HORN.

"We now come once more," says Dr. Clarke, "to the *Hebrew*, the *Chaldee* part of the book being finished. As the Chaldeans had a particular interest both in the *history* and *prophecies* from chap. 2:4, to the end of chap. 7, the whole is written in *Chaldee;* but as the prophecies which remain concern times posterior to the Chaldean monarchy, and principally relate to the *church and people of God generally*, they are written in the Hebrew language, this being the tongue in which God chose to reveal all his counsels given under the *Old Testament* relative to the *New*."

VERSE 1. In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

One prominent characteristic of the sacred writings, and one which should forever shield them from the charge of being works of fiction, is the frankness and freedom with which the writers state all the circumstances connected with that which they record. This verse states the time when the vision recorded in this chapter was given to Daniel. The first year of Belshazzar is set down as B. C. 555. His third

year, in which this vision was given, would consequently be 553. If Daniel, as is supposed, was about twenty years of age when he was carried to Babylon, in the first year of Nebuchadnezzar, B. C. 606, he was at this time about seventy-three years of age. The vision he speaks of as the one "which appeared unto him at the first," is doubtless the vision of the seventh chapter, which he had in the first year of Belshazzar.

VERSE 2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

As verse 1 states the time when, this verse gives the place where, the vision was given. Shushan, as we learn from Prideaux, was the metropolis of the province of Elam. This was then in the hands of the Babylonians, and there the king of Babylon had a royal palace. Daniel, as minister of State, and employed about the king's business, was accordingly in that place. About three years after this time, Abradates, viceroy or prince of Shushan, revolted to Cyrus, and the province was joined to the Medes and Persians; so that, according to the prophecy of Isaiah, 21:2, Elam went up with the Medes to besiege Babylon. Under the Medes and Persians it regained its liberties which it had been deprived of by the Babylonians, according to the prophecy of Jeremiah 49:39.

VERSE 3. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two

horns; and the two horns were high; but one was higher than the other, and the higher came up last. 4. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

In verse 20, an interpretation of this symbol is given us in plain language: "the ram which thou sawest, having two horns, are the kings of Media and Persia." We have only therefore to consider how well the symbol answers to the power in question. The two horns represented the two nationalities of which the empire consisted. The higher came up last. This represented the Persian element, which, from being at first simply an ally of the Medes, came to be the leading division of the empire. The different directions in which the ram was seen pushing, denote the directions in which the Medes and Persians carried their conquests. No earthly powers could stand before them while they were marching up to the exalted position to which the providence of God had pointed them. And so successfully were their conquests prosecuted that in the days of Ahasuerus (Esth. 1:1), the Medo-Persian kingdom extended from India to Ethiopia, the extremities of the then known world, over a hundred and twenty-seven provinces. The prophecy almost seems to fall short of the facts as stated in history when it simply says that this power did according to its will, and became great.

VERSE 5. And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and

touched not the ground; and the goat had a notable horn between his eyes. 6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand.

"As I was considering," says the prophet; and in this he sets an example for every lover of the truth, and all who have any regard for things higher than the objects of time and sense. When Moses saw the burning bush, he said, "I will now turn aside and see this great sight." But how few are willing at the present time to turn aside from their pursuits of business or pleasure, to consider those important themes to which both the mercy and the providence of God are striving to call their attention.

The symbol here introduced is also explained by the angel to Daniel. Verse 21: "And the rough goat is the king [or kingdom] of Grecia." Concerning the fitness of this symbol to the Grecian or Macedonian people, Bishop Newton observes that, "two hundred years before the time of Daniel, they were called Ægeadæ, the goat's people; the origin of which name is said to be as follows: Caranus, their first king, going with a multitude of Greeks to seek a new habitation in Macedonia, was advised by an oracle to take the goats for his guide; and afterward, seeing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his

PLATE IV.—SYMBOLS OF DANIEL VIII.

empire, and made the goats his ensigns or standards, and called the place *Ægæ* or *Ægea*, the goats' town, and the people Ægeadæ, the goats' people; names which are derived from αἴξ, αἰγος, a goat. The city of Ægæ or Ægea, was the usual burying-place of the Macedonian kings; and in reference to this origin, Alexander called his son by Roxana, *Alexander Ægus*, Alexander the *goat*. All this shows the very great propriety of the symbol here used."

The goat came from the west. Grecia lay west of Persia.

"On the face of the whole earth." He covered all the ground as he passed; that is, he swept everything before him; he left nothing behind.

He "touched not the ground." Such was the speed and celerity of his movements that he did not seem to touch the ground, but to fly from point to point with the speed of the wind; the same feature is brought to view by the four wings of the leopard in the vision of chapter 7.

The notable horn between his eyes. This is explained in verse 21 to be the first king of the Macedonian Empire. This king was Alexander the Great.

Verses 6 and 7 give a concise account of the overthrow of the Persian Empire by Alexander. The contests between the Greeks and Persians are said to have been exceedingly furious; and some of the scenes as recorded in history are vividly brought to mind by the words of the prophecy, a ram standing before the river and the goat running unto him in the fury of his power. Alexander first vanquished

the generals of Darius at the river Granicus in Phrygia; he next attacked and totally routed Darius, at the straits of Issus in Cilicia, and afterward on the plains of Arbela in Syria. This battle occurred B. C. 331, and marks the conclusion of the Persian Empire; for by this event Alexander became complete master of the whole country. Bishop Newton quotes verse 6: "And he [the goat] came to the ram which I had seen standing before the river, and ran unto him in the fury of his power," and adds: "One can hardly read these words, without having some image of Darius' army standing and guarding the *river Granicus*, and of Alexander on the *other side*, with his forces plunging in, swimming across the stream, and rushing on the enemy with all the fire and fury that can be imagined."

Ptolemy begins the reign of Alexander B. C. 332, but it was not till the battle of Arbela, the year following, that he became, according to Prideaux (i, p. 378), "absolute lord of that empire to the utmost extent in which it was ever possessed by the Persian kings." On the eve of this engagement, Darius sent ten of his chief relations to sue for peace; and upon their presenting their conditions to Alexander, he replied, "Tell your sovereign . . . . that the world will not permit two suns nor two sovereigns!"

The language of verse 7 sets forth the completeness of the subjection of Medo-Persia to Alexander. The two horns were broken, and the ram cast to the ground and stamped upon. Persia was sub-

dued, the country ravaged, its armies cut to pieces and scattered, its cities plundered, and the royal city of Persepolis, the capital of the Persian Empire, and even in its ruins one of the wonders of the world to the present day, was sacked and burned. Thus the ram had no power to stand before the goat, and there was none that could deliver him out of his hand.

VERSE 8. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

The conqueror is greater than the conquered. The ram, Medo-Persia, became great: the goat, Grecia, became very great. And when he was strong, the great horn was broken. Human foresight and speculation would have said, When he becomes weak, his kingdom racked by rebellion, or paralyzed by luxury, then the horn will be broken and the kingdom shattered. But Daniel saw it broken in the very prime of its strength, and the height of its power, when every beholder would have exclaimed, Surely, the kingdom is established, and nothing can overthrow it. Thus it is often with the wicked: The horn of their strength is broken when they think they stand firm; but the righteous, even when they think themselves ready to perish, often find that, through the sustaining power of God, the bruised reed is not broken, and the smoking flax is not quenched.

Alexander fell in the prime of life. See notes on verse 39 of chapter 2. After his death there

arose much confusion among his followers respecting the succession. It was finally agreed, after a seven days' contest, that his natural brother, Philip Aridæus, should be declared king. By him, and Alexander's sons, Alexander Ægus and Hercules, the name and show of the Macedonian Empire was for a time sustained; but all these persons were soon murdered; and the regal family being then extinct, the chief commanders of the army who had gone into different parts of the empire as governors of the provinces, assumed the title of kings. They thereupon fell to leaguing and warring with each other, to such a degree that within the short space of fifteen years from Alexander's death, the number was reduced to—how many? Five? No. Three? No. Two? No. But *four;* just the number specified in the prophecy; for four notable horns were to come up toward the four winds of heaven, in place of the great horn that was broken. These were, 1. Seleucus, who had Syria and Babylon, and from whom came the line of kings known as the Seleucidæ, so famous in history. 2. Lysimachus, who had Asia Minor. 3. Ptolemy, son of Lagus, from whom sprang the Lagidæ; and 4. Cassander, who had Greece and the neighboring countries. These held dominion toward the four winds of heaven. Cassander had the western parts, Lysimachus had the northern regions, Ptolemy possessed the southern countries, and Seleucus had the eastern portions of the empire. These four horns may therefore be named Macedonia, Thrace (which then

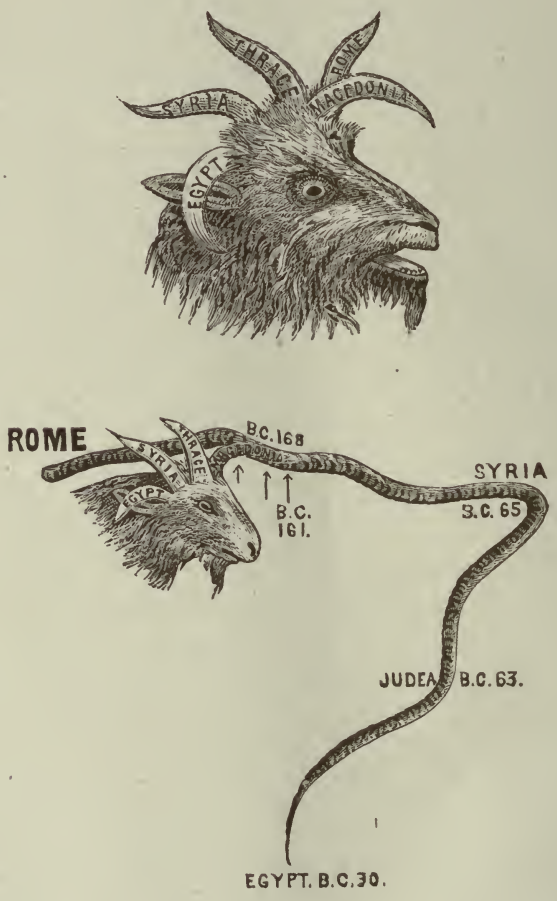


PLATE V.—LITTLE HORN OF DANIEL VIII.

included Asia Minor, and those parts lying on the Hellespont and Bosporus,) Syria, and Egypt.

VERSE 9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

A third power is here introduced into the prophecy. In the explanation which the angel gave to Daniel of these symbols, this one is not described in language so definite as that of Medo-Persia and Grecia. Hence a flood of wild conjecture is at once let loose. Had not the angel positively, and in language which cannot be misunderstood, stated that Medo-Persia and Grecia were denoted by the ram and the he-goat, it is impossible to tell what application men would have given us of those symbols. Probably they would have applied them to anything and everything but the right objects. Leave men a moment to their own judgment in the interpretation of prophecy, and we immediately have the most sublime exhibitions of human folly.

There are two leading applications of the symbol now under consideration, which are all that need be noticed in these brief thoughts. The first is that the little horn here introduced denotes Antiochus Epiph-

anes; the second is that it denotes the Roman power. It is an easy matter to test the claims of these two positions.

Does it mean Antiochus? If so, this king must fulfill the specifications of the prophecy. If he does not fulfill them, the application cannot be made to him. The little horn came out of one of the four horns of the goat. It was then a separate power, existing independently of, and distinct from, any of the horns of the goat. Was Antiochus such a power?

1. Who was Antiochus? From the time that Seleucus made himself king over the Syrian portion of Alexander's empire, thus constituting the Syrian horn of the goat, until that country was conquered by the Romans, twenty-six kings ruled in succession over that territory. The eighth of these, in order, was Antiochus Epiphanes. Antiochus, then, was simply one of the twenty-six kings who constituted the Syrian horn of the goat. He was, for the time being, that horn. Hence, he could not be at the same time a separate and independent power, or another and remarkable horn, as the little horn was.

2. If it were proper to apply the little horn to any one of these twenty-six Syrian kings, it should certainly be applied to the most powerful and illustrious of them all; but Antiochus Epiphanes did not by any means sustain this character. Although he took the name Epiphanes, that is, the illustrious, he was illustrious only in name; for nothing, says Prideaux, on the authority of Polybius, Livy, and Dio-

dorus Siculus, could be more alien to his true character. For, on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed the name of Epiphanes, The Illustrious, into Epimanes, The Madman.

3. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans, was enabled to procure peace only by the payment of a prodigious sum of money, and a surrender of a portion of his territory; and, as a pledge that he would faithfully adhere to the terms of the treaty, he was obliged to give hostages, among whom was this very Epiphanes, his son, who was carried to Rome. The Romans ever after maintained this ascendency.

4. The little horn waxed exceeding great; but this Antiochus did not enlarge his dominion except by some temporary conquests in Egypt, which he immediately relinquished when the Romans took the part of Ptolemy, and *commanded* him to desist from his designs in that quarter. The rage of his disappointed ambition, he vented upon the unoffending Jews.

5. The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, though it reigned over a hundred and twenty-seven provinces. Esth. 1 : 1. Grecia, being more extensive still, is called very great. Now the little horn, which waxed *exceeding* great, must surpass them both. How absurd, then, to apply this to Antiochus, who was obliged to abandon

Egypt at the dictation of the Romans, to whom he paid enormous sums of money as tribute. The Religious Encyclopedia gives us this item of his history: "Finding his resources exhausted, he resolved to go into Persia to levy tribute, and collect large sums which he had agreed to pay to the Romans." It cannot take long for any one to decide the question which was the greater power, the one which evacuated Egypt, or the one which commanded that evacuation; the one that exacted tribute, or the one which was compelled to pay it.

6. The little horn was to stand up against the Prince of princes. The Prince of princes here means, beyond controversy, Jesus Christ. Dan. 9 : 25; Acts 3 : 15; Rev. 1 : 5. But Antiochus died one hundred and sixty-four years before our Lord was born. The prophecy cannot, therefore, apply to him; for he does not fulfill the specifications in one single particular. The question may then be asked how any one has ever come to apply it to him. We answer, Romanists take that view, to avoid the application of the prophecy to themselves; and many Protestants follow them, in order to oppose the doctrine that Christ is now soon to come.

It has been an easy matter to show that the little horn does not denote Antiochus. It will be just as easy to show that it does denote Rome.

1. The field of vision here is substantially the same as that covered by Nebuchadnezzar's image, of chapter 2, and Daniel's vision, of chapter 7. And in both those prophetic delineations we found that the

power which succeeded Grecia as the fourth great power, was Rome. The only natural inference would be that the little horn, the power which in this vision succeeds Grecia as an exceeding great power, is also Rome.

2. It comes forth from one of the horns of the goat. How, it may be asked, can this be true of Rome? It is unnecessary to remind the reader that earthly governments are not introduced into prophecy till they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League B. C. 161. 1 Maccabees 8; Josephus' Antiq., b. 12, chapter 10, sec. 6; Prideaux, vol. ii, p. 166. But seven years before this, that is, in B. C. 168, Rome had conquered Macedon, and made it a part of itself. It is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is preparing to go forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat.

3. It waxed great toward the south. Egypt was made a province of the Roman Empire, B. C. 30, and continued such for some centuries.

4. Toward the east. Rome conquered Syria, B. C. 65, and made it a province.

5. Toward the pleasant land. Judea is so called in many scriptures. The Romans finally made this a province, B. C. 63, and eventually destroyed the

city and the temple, and scattered the Jews over the face of the whole earth.

6. It waxed great even to the host of heaven. The host of heaven when used in a symbolic sense in reference to events transpiring upon the earth, must denote persons of illustrious character, or exalted position. The great red dragon, Rev. 12 : 4, is said to have cast down a third part of the stars of heaven to the ground. The dragon was there interpreted to symbolize pagan Rome, and the stars it cast to the ground were Jewish rulers. We think it is the same power and the same work that is here brought to view ; which again makes it necessary to apply it to Rome.

7. He magnified himself even to the Prince of the host. In the interpretation, verse 25, this is called standing up against the Prince of princes. How clear an allusion to the crucifixion of our Lord, under the jurisdiction of the Romans !

8. By him the daily sacrifice was taken away. We understand that the little horn symbolized Rome in its entire history, including the two phases of pagan and papal. These two phases are elsewhere spoken of as the "daily" (sacrifice is a supplied word) and the "transgression of desolation;" the daily (desolation) signifying the pagan form, and the transgression of desolation, the papal. In the actions ascribed to this power, sometimes one form is spoken of, sometimes the other. "By him," (the papal form) "the daily," (the pagan form) "was taken away." Pagan Rome gave place to papal

Rome. And the place of his sanctuary, or worship, the city of Rome, was cast down. The seat of government was removed to Constantinople. The same transaction is brought to view in Revelation 13:2, where it says that the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome, and power and great authority, the whole influence of the empire.

9. A host was given him against the daily. The barbarians that subverted the Roman Empire, in the changes, attritions, and transformations of those times, became converts to the Catholic faith, and the instruments of the dethronement of their former religion. Though conquering Rome politically, they were themselves vanquished by the religion of Rome, and became the perpetuators of the same empire in another phase. And this was brought about by reason of transgression, that is, by the working of the mystery of iniquity. The papacy is the most God-dishonoring system of iniquity ever devised, because in his name it commits its abominations, and practices its orgies of hell in the garb, and under the pretense, of pure and undefiled religion.

10. It cast the truth to the ground and practiced and prospered. This describes, in few words, the work and career of the papacy. The truth is by it hideously caricatured; it is loaded with traditions; it is turned into mummery and superstition; it is cast down and obscured.

And this antichristian power has practiced—prac-

ticed its deceptions upon the people, practiced its schemes of cunning to carry out its own ends, and aggrandize its own power.

And it has prospered. It has made war with the saints and prevailed against them. It has run its allotted career, and soon is to be broken without hand, to be given to the burning flame, and perish in the consuming glories of the second appearing of our Lord.

Rome meets all the specifications of the prophecy. No other power does meet them. Hence Rome, and no other, is the power in question. And the descriptions given in the word of God, of the character of this monstrous system are fully met and the prophecies of its baleful history have been most strikingly and accurately fulfilled.

VERSE 13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The Time. These two verses close the vision proper of chapter 8; and they introduce the one remaining point which of all others would naturally be of the most absorbing interest to the prophet, and to all the church; namely, the time the desolating powers previously brought to view were to continue. How long shall they continue their course of oppression against God's people, and

of blasphemy against high Heaven? Daniel, if time had been given, might perhaps have asked this question himself, but Heaven is ever ready to anticipate our wants, and sometimes to answer, even before we ask. Hence, two celestial beings appear upon the scene, holding a conversation, in the hearing of the prophet, upon this question which it is so important that the church should understand. Daniel heard one saint speaking. What this saint spoke at this time we are not informed; but there must have been something either in the matter or the manner of this speaking which made a deep impression upon the mind of Daniel, inasmuch as he uses it in the very next sentence as a designating title, calling the angel "that certain saint which *spake*." He may have spoken something of the same nature as that which the seven thunders of the Apocalypse uttered, Rev. 10:3, and which, when John was about to write, he was restrained, for some good reason, from so doing. But another saint asked this one that spake an important question: How long the vision? and both the question and the answer are placed upon record, which is *prima facie* evidence that this is a matter which it was designed that the church should understand. And this view is further confirmed by the fact that the angel did not ask this question for his own information, inasmuch as the answer was addressed to Daniel, as the one whom it chiefly concerned, and for whose information it was given. "And he said unto *me*," said Daniel, recording the answer to the

angel's question, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The Daily Sacrifice. We have proof in verse 13, that sacrifice is the wrong word to be supplied in connection with the word daily. If the daily sacrifice of the Jewish service is here meant, or in other words, the taking away of that sacrifice, as some suppose, which sacrifice was at a certain point of time taken away, there would be no propriety in the question, *How long* the vision concerning it? This question evidently implies that those agents or events to which the vision relates, occupy a long series of years. Continuance of time is the central idea. And the whole time of the vision is filled by what is here called the daily and the transgression of desolation. Hence the daily cannot be the daily sacrifice of the Jews, the taking away of which, when the time came for it, occupied comparatively but an instant of time. It must denote something which occupies a series of years.

The word here rendered daily, occurs in the Old Testament, according to the Hebrew Concordance, one hundred and two times, and is, in the great majority of instances, rendered "continual," and "continually." The idea of sacrifice does not attach to the word at all. Nor is there any word in the text which signifies sacrifice. It is wholly a supplied word, the translators putting in that word which their understanding of the text seemed to demand. But they evidently took an erroneous view, the sacrifices of the Jews not being referred to at all. We

therefore suggest, as being more in accordance with both the construction and the context that the word daily refers to a desolating power, like the transgression of desolation with which it is connected. Then we have two desolating powers, which for a long period oppress, or desolate, the church. The Hebrew, הַתָּמִיד וְהַפֶּשַׁע שֹׁמֵם, justifies this construction; the last word, שֹׁמֵם, desolation, being the leading word, in the construct state, and having a common relation to the two preceding nouns, "the perpetual" and "the transgression," which are connected by the conjunction "and." Literally it may be rendered, "How long the vision (concerning) the continuance and the transgression of desolation," the word desolation being related to both continuance and transgression, as though it were expressed in full, "the continuance of desolation and the transgression of desolation." By the continuance of desolation, or the perpetual desolation, paganism through all its long history is meant; and by "the transgression of desolation" is meant the papacy. The phrase describing this power is stronger than that used to describe paganism. It is the transgression (or rebellion, as the word also means) of desolation; as though under this period of the history of the church, the desolating power had rebelled against all restraint previously imposed upon it.

From a religious point of view, the world has presented only these two phases. Hence, although three earthly governments are introduced in the prophecy, as oppressors of the church, they are here

ranged under two heads; the daily, and the transgression of desolation. Medo-Persia was pagan; Grecia was pagan; Rome in its first phase was pagan; these all composed the daily; then comes the papal form, which was to be the leading persecuting power to the end of time, a marvel of satanic craft and cunning, an incarnation of fiendish blood-thirstiness and cruelty. No wonder the cry has gone up from suffering martyrs, from age to age, How long, O Lord, how long? And no wonder the Lord, in order that hope might not wholly die out of the hearts of his down-trodden, waiting people, has lifted before them the vail of futurity, showing them the consecutive events of the world's history, till all these persecuting powers should meet an utter and everlasting destruction, and giving them glimpses beyond, of the unfading glories of their eternal inheritance.

The Lord's eye is upon his people. The furnace will be heated no hotter than necessary to consume the dross. It is through much tribulation we are to enter the kingdom; and the word tribulation is from *tribulum*, a threshing sledge. Blow after blow must be laid upon us, till all the wheat is beaten free from the chaff, and we are made fit for the heavenly garner. But not a kernel of wheat shall be lost. Says the Lord to his people, Ye are the light of the world, the salt of the earth. In his eyes, there is nothing else of consequence or importance on the earth. Hence the peculiar question here asked, How long the vision respecting the

daily and the transgression of desolation—concerning what? the glory of earthly kingdoms? the skill of renowned warriors? the fame of mighty conquerors? the greatness of human empire? No; but concerning the sanctuary and the host,—the people and worship of the Most High. How long shall they be trodden under foot? Here is where all Heaven's interest and sympathy are enlisted. He who touches the people of God, touches not mere mortals, weak and helpless, but Omnipotence; he opens an account which must be settled at the bar of Heaven. And soon all these accounts will be adjusted, the iron heel of oppression will itself be crushed, and a people will be brought out of the furnace prepared to shine as the stars forever and ever. To be one who is an object of interest to heavenly beings, one whom the providence of God is engaged to preserve while here, and crown with immortality hereafter—what an exalted position! How much higher than that of any king, president, or potentate of earth! Reader, are you one of the number?

Respecting the 2300 days, introduced for the first time in verse 14, there are no data in this chapter from which we can determine their commencement and close, or tell what portion of the world's history they cover. We are obliged, therefore, for the present, to pass them by. Let the reader be assured, however, that we are not left in any uncertainty concerning those days. The declaration respecting them is a part of a revelation which is given for the

instruction of the people of God, and is consequently to be understood. They are spoken of in the midst of a prophecy which the angel Gabriel was commanded to make Daniel understand; and which instruction we may be certain that the angel at some time carried out, and hence that somewhere the necessary information is given respecting this important period. We shall look for something further on this point in subsequent portions of the prophecy of Daniel; and we shall find that the mystery which hangs over these days in this chapter, is dispelled in the next.

The Sanctuary. Connected with the 2300 days is another object of equal importance, which now presents itself for investigation; namely, the sanctuary; and with this is also connected the subject of its cleansing. As we examine these subjects, we shall see the importance of having an understanding of the commencement and termination of the 2300 days, that we may know when the great event called the cleansing of the sanctuary is to transpire; for all the inhabitants of earth, as will in due time appear, have a personal interest in that solemn work.

Several objects have been claimed by different ones as the sanctuary here mentioned: 1. The earth. 2. The land of Canaan. 3. The church. 4. The sanctuary, the "true tabernacle, which the Lord pitched and not man," which is "in the Heavens," and of which the Jewish tabernacle was a type, pattern, or figure. Heb. 8:1, 2; 9:23, 24. These conflicting claims must be decided by what the

Scriptures say on the subject; and fortunately its testimony is neither meager nor ambiguous.

1. The word sanctuary occurs in the Old and New Testaments one hundred and forty-four times, and from the definitions of lexicographers, and its use in the Bible, we learn that it is used to signify a holy or sacred place, a dwelling-place for the Most High. If, now, the earth is the sanctuary, it will answer to the definition, and the Bible will somewhere speak of it as such. But we do not find a single characteristic pertaining to this earth which will satisfy the definition. It is neither a holy nor a sacred place, nor is it a dwelling-place for the Most High. It has no mark of distinction except as being a revolted planet, marred by sin, and scarred and withered by the curse. Moreover it is nowhere in all the Scriptures called the sanctuary. Only one text can be produced in favor of this view, and that only by a false application. Isa. 60:13, says: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." This language undoubtedly refers to the new earth; but even that is not called the sanctuary, but only the place of the sanctuary, just as it is called the place of the Lord's feet; an expression which probably denotes the continual presence of God with his people, as it was revealed to John when it was said, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God

himself shall be with them, and be their God." Rev. 21:3. All that can be said of the earth, therefore, is, that when renewed it will be the place where the sanctuary of God will be located. It can present not a shadow of a claim to being the sanctuary at the present time, or the sanctuary of the prophecy.

2. Is the land of Canaan the sanctuary? So far as we may be governed by the definition of the word, it can present no better claim than the earth to that distinction. If we inquire where in the Bible it is called the sanctuary, a few texts are brought forward which seem to be supposed by some to furnish the requisite testimony. The first of these is Ex. 15:17. Moses, in his song of triumph and praise to God after the passage of the Red Sea, exclaimed: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." A writer who urges this text, says, "I ask the reader to pause, and examine and settle the question most distinctly, before he goes further—What is the sanctuary here spoken of?" We think it would be safer for the reader not to attempt to settle the question definitely from this one isolated text, before comparing it with other scriptures. Moses here speaks in anticipation. His language is a prediction of what God would do for his people. Let us see how it was accomplished. If we find, in the fulfillment, that the land in which

they were planted is called the sanctuary, it will greatly strengthen the claim that is based upon this text. If, on the other hand, we find a plain distinction drawn between the land and the sanctuary, then Ex. 15:17 must be interpreted accordingly. We turn to David, who records as a matter of history what Moses uttered as a matter of prophecy. Ps. 78:53, 54. The subject of the psalmist here, is the deliverance of Israel from Egyptian servitude, and their establishment in the promised land; and he says: "And he [God] led them on safely, so that they feared not; but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased." The "mountain" here mentioned by David, is the same as the "mountain of thine inheritance" spoken of by Moses, in which the people were to be planted; and this mountain David calls, not the sanctuary, but only the *border* of the sanctuary. What, then, was the sanctuary? Verse 69 of the same psalm informs us: "And he *built* his sanctuary like high palaces, like the earth which he hath established forever." The same distinction between the sanctuary and the land is pointed out in the prayer of good king Jehoshaphat. 2 Chron. 20:7, 8: "Art thou not our God who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham, thy friend, forever? And they dwelt therein, and have built thee a sanctuary therein for thy name." Taken alone, some

try to draw an inference from Ex. 15:17, that the mountain was the sanctuary; but when we take in connection with it the language of David, which is a record of the fulfillment of Moses' prediction, and an inspired commentary upon his language, such an idea cannot be entertained; for David plainly says that the mountain was simply the border of the sanctuary; and that in that border or land, the sanctuary was built like high palaces, reference being made to the beautiful temple of the Jews, the center and symbol of all their worship. But whoever will read carefully Ex. 15:17, will see that not even an inference is necessary, that by the word sanctuary Moses means the mountain of inheritance, much less the whole land of Palestine. In the freedom of poetic license, he employs elliptical expressions, and passes rapidly from one idea or object to another. First, the inheritance engages his attention, and he speaks of it; then the fact that the Lord was to dwell there; then the place he was to provide for his dwelling there, namely, the sanctuary which he would cause to be built. David thus associates Mount Zion and Judah together, in Ps. 78:68, because Zion was located in Judah.

The three texts, Ex. 15:17; Ps. 78:54, 69, are the ones chiefly relied on to prove that the land of Canaan is the sanctuary; but, singularly enough, the two latter in plain language clear away the ambiguity of the first, and utterly disprove the claim that it is based thereon.

Having disposed of the main proof on this point,

it would hardly seem worth while to spend time with those texts from which only inferences can be drawn. As there is, however, only one even of this class, we will refer to it, that no point may be left unnoticed. Isa. 63:18: "The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." This language is as applicable to the temple as to the land; for when the land was overrun with the enemies of Israel, their temple was laid in ruins. This is plainly stated in verse 11 of the next chapter: "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire." The text therefore proves nothing for this view.

Respecting the earth, or the land of Canaan, as the sanctuary, we offer one thought more. If they constitute the sanctuary, they should not only be somewhere described as such, but the same idea should be carried through to the end, and the purification of the earth, or of Palestine, should be called the cleansing of the sanctuary. The earth is indeed defiled, and it is to be purified by fire; but fire, as we shall see, is not the agent which is used in the cleansing of the sanctuary; and this purification of the earth, or any part of it, is nowhere in the Bible called the cleansing of the sanctuary.

3. Is the church the sanctuary? The evident mistrust with which this idea is suggested is a virtual surrender of the argument, before it is presented. One solitary text is adduced in its support: Ps. 114:1, 2: "When Israel went out of

Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion." Should we take this text in its most literal sense, what would it prove respecting the sanctuary? It would prove that the sanctuary was confined to one of the twelve tribes; and hence that a portion of the church only, not the whole of it, constitutes the sanctuary. But this, proving too little for the theory under consideration, proves nothing. Why Judah is called the sanctuary in the text quoted, need not be a matter of perplexity when we remember that God chose Jerusalem which was in Judah, as the place of his sanctuary. "But chose," says David, "the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established forever." This clearly shows the connection which existed between Judah and the sanctuary. That tribe itself was not the sanctuary; but it is once spoken of as such when Israel came forth from Egypt, because God purposed that in the midst of the territory of that tribe, his sanctuary should be located. But even if it could be shown that the church is anywhere called the sanctuary, it would be of no consequence to our present purpose, which is to determine what constitutes the sanctuary of Dan. 8:13, 14; for the church is there spoken of as another object: "To give *both* the sanctuary and the host to be trodden under foot." That by the term host, the church is here meant, none will dispute;

the sanctuary is therefore another and a different object.

4. There remains but one more position to be examined; namely, That the sanctuary mentioned in the text is what Paul calls in Hebrews the "true tabernacle, which the Lord pitched, and not man," to which he expressly gives the name of "the sanctuary," and which he locates in "the Heavens;" of which sanctuary, we had, under the former dispensation, first in the tabernacle built by Moses, and afterward in the temple at Jerusalem, a pattern, type, or figure. And let it be particularly noticed, that on the view here suggested rests our only hope of ever understanding this question; for we have seen that all other positions are untenable. No other object which has ever been supposed by any one to be the sanctuary, neither the earth, the land of Canaan, nor the church, can for a moment support such a claim. If, therefore, we do not find it in the object before us, we may abandon the search in utter despair; we may discard so much of revelation as still unrevealed, and may cut out from the sacred page, as so much useless reading, the numerous passages which speak on this subject. All those, therefore, who, rather than that so important a subject should go by default, are willing to lay aside all preconceived opinions and cherished views, will approach the position before us with intense anxiety and unbounded interest. They will lay hold of any evidence that may here be given us, as a man bewildered in a labyrinth of darkness

would lay hold on the thread which was his only guide to lead him forth again to light, or as the perishing man would leap for the last life-boat that could rescue him from destruction.

It will be safe for us to put ourselves, in imagination, in the place of Daniel, and view the subject from his standpoint. What would he understand by the term sanctuary as addressed to him? If we can ascertain this, it will not be difficult to arrive at correct conclusions on this subject. His mind would inevitably turn, on the mention of that word, to the sanctuary of that dispensation; and certainly he well knew what that was. His mind did turn to Jerusalem, the city of his fathers, which was then in ruins, and to their "beautiful house," which, as Isaiah laments, was burned with fire. And so, as was his wont, with his face turned toward the place of their once venerated temple, he prayed God to cause his face to shine upon his sanctuary, which was desolate. By the word sanctuary, Daniel evidently understood their temple at Jerusalem.

But Paul bears testimony which is most explicit on this point. Heb. 9:1: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." This is the very point which at present we are concerned to determine: What was the sanctuary of the first covenant? Paul proceeds to tell us. Hear him. Verses 2–5: "For there was a tabernacle made; the first [or first apartment], wherein was the candlestick, and the

table, and the showbread; which is called the sanctuary [margin, the holy]. And after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly."

There is no mistaking the object to which Paul here has reference. It is the tabernacle erected by Moses according to the direction of the Lord, with a holy and a most holy place, and various vessels of service, as here set forth. A full description of this building, with its various vessels and their uses, will be found in Exodus, chapter 25, and onward. If the reader is not familiar with this subject, he is requested to turn and carefully examine the description of this building. This, Paul plainly says, was the sanctuary of the first covenant. And we wish the reader to carefully mark the logical value of this declaration. By telling us what did positively for a time constitute the sanctuary, Paul sets us on the right track of inquiry. He gives us a basis on which to work. For a time, the field is cleared of all doubt and all obstacles. During the time covered by the first covenant, which reached from Sinai to Christ, we have before us a distinct and plainly-defined object, minutely described by Moses, and declared by Paul to be the sanctuary during that time.

But Paul's language has greater significance even than this. It forever annihilates the claims which are put forth in behalf of the earth, the land of Canaan, or the church, as the sanctuary. For the arguments which would prove them to be the sanctuary at any time would prove them to be such under the old dispensation. If Canaan was at any time the sanctuary, it was such when Israel was planted in it. If the church was ever the sanctuary, it was such when Israel was led forth from Egypt. If the earth was ever the sanctuary, it was such during the period of which we speak. To this period the arguments urged in their favor apply as fully as to any other period; and if they were not the sanctuary during this time, then all the arguments are destroyed which would show that they ever were, or ever could be, the sanctuary. But were they the sanctuary during that time? This is a final question for these theories; and Paul decides it in the negative by describing to us the tabernacle of Moses, and telling us that that, not the earth, nor Canaan, nor the church, was the sanctuary of that dispensation.

And this building meets all the requirements of the true sanctuary. 1. It was the earthly dwelling-place of God. "Let them make me a sanctuary," said he to Moses, "that I may dwell among them." Ex. 25:8. In this tabernacle, which they erected according to his instructions, he manifested his presence. 2. It was a holy or sacred place: "The holy sanctuary." Lev. 16:33. 3. It is over and

over again called the sanctuary, in the word of God. Of the one hundred and forty instances in which the word is used in the Old Testament, it refers in almost every case to this building.

The tabernacle was at first constructed in such a manner as to be adapted to the condition of the children of Israel at that time. They were just entering upon their forty years' wandering in the wilderness, when this building was set up in their midst as the habitation of God and the center of their religious worship. Journeying was a necessity, and removals were frequent. It would be necessary that the tabernacle should often be moved from place to place. It was, therefore, so fashioned of movable parts, the sides being composed of upright boards, and the covering consisting of curtains of linen and dyed skins, that it could be readily taken down, conveniently transported, and easily erected at each successive stage of their journey. After entering the promised land, this temporary structure in time gave place to the magnificent temple of Solomon. In this more permanent form it existed, saving only the time it lay in ruins in Daniel's day, till its final destruction by the Romans, in A. D. 70.

This is the only sanctuary connected with the earth, about which the Bible gives us any instruction, or history any record. But is there nowhere any other? This was the sanctuary of the first covenant; with that covenant it came to an end; is there no sanctuary which pertains to the second

or new covenant? There must be; otherwise there is no analogy between these covenants; and in this case, the first covenant had a system of worship, which, though minutely described, is unintelligible, and the second covenant has a system of worship which is indefinite and obscure. And Paul virtually asserts that the new cove nant, in force since the death of Christ the testator, has a sanctuary; for when, in contrasting the two covenants, as he does in the book of Hebrews, he says in chapter 9:1, that the first covenant "had *also* ordinances of divine service, and a worldly sanctuary," it is the same as saying that the new covenant has likewise its services and its sanctuary. Furthermore, in verse 8 of this chapter, he speaks of the worldly sanctuary as the *first* tabernacle. If that was the first, there must be a second; and as the first tabernacle existed so long as the first covenant was in force, when that covenant came to an end, the second tabernacle must have taken the place of the first, and must be the sanctuary of the new covenant. There can be no evading this conclusion.

Where, then, shall we look for the sanctuary of the new covenant? Paul, by the use of the word *also*, in verse 1 of Hebrews 9, intimates that he had before spoken of this sanctuary. We turn back to the beginning of the previous chapter and find him summing up his foregoing arguments as follows: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the

Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Can there be any doubt that we here have the sanctuary of the new covenant? A plain allusion is here made to the sanctuary of the first covenant. That was pitched by man, erected by Moses; this was pitched by the Lord, not by man. That was the place where the earthly priests performed their ministry; this is the place where Christ, the High Priest of the new covenant, performs his ministry. That was on earth; this is in Heaven. That was very properly therefore called by Paul a worldly sanctuary; this is a heavenly.

This view is further sustained by the fact that the sanctuary built by Moses, was not an original structure, but was built after a pattern. The great original existed somewhere else; what Moses constructed was but a type or model. Listen to the directions the Lord gave him on this point: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:9. "And look that thou make them after their pattern, which was showed thee in the mount." Verse 40. To the same end see Ex. 26:30; 27:8; Acts 7:44.

Now of what was the earthly sanctuary a type or figure? Answer. Of the sanctuary of the new covenant, the "true tabernacle, which the Lord pitched, and not man." The relation which the

first covenant sustains to the second throughout, is that of type to antitype. Its sacrifices were types of the greater sacrifice of this dispensation; its priests were types of our Lord, in his more perfect priesthood; their ministry was performed unto the shadow and example of the ministry of our High Priest above; and the sanctuary, where they ministered, was a type or figure of the true sanctuary in Heaven where our Lord performs his ministry.

All these facts are plainly stated by Paul in a few verses to the Hebrews. Chapter 8:4, 5: "For if he [Christ] were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." This testimony shows that the ministry of the earthly priests was a shadow of Christ's priesthood; and the evidence Paul brings forward to prove it, is the direction which God gave to Moses to make the tabernacle according to the pattern showed him in the mount. This clearly identifies the pattern showed to Moses in the mount, with the sanctuary or true tabernacle in Heaven, where our Lord ministers, mentioned three verses before.

In chapter 9:8, 9, Paul further says: "The Holy Ghost this signifying, that the way into the holiest of all [Greek, holy places, plural] was not yet made

manifest, while as the first tabernacle was yet standing; which was a *figure* for the time then present," etc. While the first tabernacle stood, and the first covenant was in force, the ministration of the more perfect tabernacle, and the work of the new covenant, was not of course carried forward. But when Christ came an high priest of good things to come, when the first tabernacle had served its purpose, and the first covenant had ceased, then Christ, raised to the throne of the Majesty in the Heavens as a minister of the true sanctuary, entered by his own blood, says verse 12, "into the holy place [where also the Greek has the plural, the holy places] having obtained eternal redemption for us." Of these heavenly holy places, therefore, the first tabernacle was a figure for the time then present. If any further testimony is needed, he speaks, in verse 22, of the earthly tabernacle, with its apartments and instruments, as *patterns* of things in the Heavens; and in verse 23, he calls the holy places made with hands, that is, the earthly tabernacle erected by Moses, *figures* of the true.

This view is still further corroborated by the testimony of John. Among the things which he was permitted to behold in Heaven, he saw seven lamps of fire burning before the throne, Rev. 4 : 5 ; he saw an altar of incense, and a golden censer, chapter 8 : 3 ; he saw the ark of God's testament, chapter 11 : 19; and all this in connection with a temple in Heaven ; chapter 11 : 19 ; 15 : 8. These objects every Bible reader must at once recognize as imple-

ments of the sanctuary. They owed their existence to the sanctuary, and were confined to it, to be employed in the ministration connected therewith. As without the sanctuary, they had not existed, so wherever we find these, we may know that there is the sanctuary; and hence the fact that John saw these things in Heaven in this dispensation, is proof that there is a sanctuary there, and that he was permitted to behold it.

However reluctant a person may have been to acknowledge that there is a sanctuary in Heaven, the testimony that has been presented is certainly sufficient to prove this fact. Paul says that the tabernacle of Moses was the sanctuary of the first covenant. Moses says that God showed him in the mount a pattern, according to which he was to make this tabernacle. Paul testifies again that Moses did make it according to the pattern, and that the pattern was the true tabernacle in Heaven which the Lord pitched, and not man; and that of this heavenly sanctuary, the tabernacle erected with hands was a true figure or representation. And finally John, to corroborate the statement of Paul that this sanctuary is in Heaven, bears testimony, as an eyewitness, that he beheld it there. What further testimony could be required? Nay, more, what further is conceivable?

So far as the question as to what constitutes the sanctuary, is concerned, we now have the subject before us in one harmonious whole. The sanctuary of the Bible—mark it all, dispute it who can—con-

sists, first, of the typical tabernacle established with the Hebrews at the exode from Egypt, which was the sanctuary of the first covenant; and secondly, of the true tabernacle in Heaven of which the former was a type or figure, which is the sanctuary of the new covenant. These are inseparably connected together as type and antitype. From the antitype we go back to the type, and from the type we are carried forward naturally and inevitably to the antitype.

We have said that Daniel would at once understand by the word sanctuary, the sanctuary of his people at Jerusalem; so would any one under that dispensation. But does the declaration of Daniel 8:14, have reference to that sanctuary? That depends upon the time to which it applies. Whatever declarations respecting the sanctuary apply under the old dispensation, they have respect to the sanctuary of that time; and whatever declarations apply in this dispensation, they have reference to the sanctuary of this dispensation. If the 2300 days, at the termination of which the sanctuary is to be cleansed, ended in the former dispensation, the sanctuary to be cleansed was the sanctuary of that time. If they reach over into this dispensation, the sanctuary to which reference is made, is the sanctuary of this time. This is a point which can only be determined by a further argument on the 2300 days. What we have thus far said respecting the sanctuary has been only incidental to the main question in the prophecy. That question has re-

spect to its cleansing. Unto 2300 days, then shall the sanctuary be cleansed. But it was necessary first to determine what constituted the sanctuary before we could understandingly examine the question of its cleansing. For this we are now prepared.

Having learned what constitutes the sanctuary, the question of its cleansing and how it is accomplished, is soon decided. It has been noticed that whatever constitutes the sanctuary of the Bible, must have some service connected with it which is called its cleansing. There is no account in the Bible of any such work as pertaining to this earth, the land of Canaan, or the church; which is good evidence that none of these objects constitutes the sanctuary; there *is* such a service connected with the object which we have shown to be the sanctuary, and which in reference to both the earthly building, and the heavenly temple, is called its cleansing.

Does the reader object to the idea of there being anything in Heaven which is to be cleansed? Is this a barrier in the way of his receiving the view here presented? Then his controversy is with Paul, who positively affirms this fact. But before he decides against the apostle, we ask the objector to examine carefully in reference to the nature of this cleansing, as he is here undoubtedly laboring under an utter misapprehension. The following are the plain terms in which Paul affirms the cleansing of both the earthly and the heavenly sanctuary:

"And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:22, 23. In the light of foregoing arguments, this may be paraphrased thus: "It was therefore necessary that the tabernacle, as erected by Moses, with its sacred vessels, which were patterns of the true sanctuary in Heaven, should be purified, or cleansed, with the blood of calves and goats; but the heavenly things themselves, the true tabernacle which the Lord pitched, and not man, must be cleansed with better sacrifices, even with the blood of Christ."

We now inquire, What is the nature of this cleansing, and how is it to be accomplished? According to the language of Paul, just quoted, it is performed by means of blood. The cleansing is not, therefore, a cleansing from physical uncleanness or impurity; for blood is not the agent used in such a work. And this consideration should satisfy the objector's mind in regard to the cleansing of the heavenly things. The fact that Paul speaks of heavenly things to be cleansed, does not prove that there is any physical impurity in Heaven; for that is not the kind of cleansing of which he speaks. The reason Paul assigns why this cleansing is performed with blood, is because without the shedding of blood there is no *remission*. Remission, then, that is, the putting away of sin, is the work to be done. The

cleansing, therefore, is not physical cleansing, but a cleansing from sin. But how came sins attached to the sanctuary, either the earthly or the heavenly? This can be ascertained from the ministration connected with the type, to which we now turn.

The closing chapters of Exodus give us an account of the construction of the earthly sanctuary, and the arrangement of the service connected therewith. Leviticus opens with an account of the ministration, which was there to be performed. All that is to our purpose to notice here, is one particular branch of the service, which was performed as follows: The person who had committed sin, brought his victim to the door of the tabernacle. Upon the head of this victim, for a moment, he placed his hand, and, as we may reasonably infer, confessed over him his sin. By this expressive act, he signified that he had sinned and was worthy of death, but that in his stead he consecrated his victim, and transferred his guilt to it. With his own hand (and what must have been his emotions?) he then took the life of his victim on account of that guilt. The law demanded the life of the transgressor for his disobedience; the life is in the blood; Lev. 17:11, 14; hence, without the shedding of blood there is no remission; with the shedding of blood, remission is possible; for the law demanded life, and its demand is satisfied. The blood of the victim, representative of a forfeited life, and the vehicle of its guilt, was then taken by the priest and ministered before the Lord.

The sin of the individual was thus, by his confession, by the slaying of the victim and the ministry of the priest, transferred from himself to the sanctuary. Victim after victim was thus offered by the people; day by day the work went forward; and thus the sanctuary continually became the receptacle of the sins of the congregation. But this was not the final disposition of these sins. This accumulation of guilt was removed by a special service which was called the cleansing of the sanctuary. This service in the type occupied one day in the year; and the tenth day of the seventh month on which it was performed, was called the day of atonement. On this day, while all Israel refrained from work, and afflicted their souls, the priest brought two goats and presented them before the Lord at the door of the tabernacle of the congregation. On these goats he cast lots; one lot for the Lord, and the other lot for the scape-goat. The one upon which the Lord's lot fell, was then slain, and his blood was carried by the priest into the most holy place of the sanctuary, and sprinkled upon the mercy-seat. And this was the only day on which he was permitted to enter into that apartment. Coming forth, he was then to lay both his hands upon the head of the scape-goat, confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, and, thus putting them upon his head, Lev. 16: 21, he was to send him away by the hand of a fit man into a land not inhabited, a land of separation

or forgetfulness, the goat never again to appear in the camp of Israel, and the sins of the people to be remembered against them no more. This service was for the purpose of cleansing the people from their sins, and cleansing the sanctuary and its sacred vessels. Lev. 16:30, 33. By this process, sin was removed, but only in figure; for all that work was typical.

The reader to whom these views are new will be ready here to inquire, perhaps with some astonishment, what this strange work could possibly be designed to typify; what there is in this dispensation, which it was designed to prefigure. We answer, A work in the ministration of Christ, as Paul clearly teaches. After stating, in Hebrews 8, that Christ is the minister of the true tabernacle, the sanctuary in Heaven, he states that the priests on earth served unto the example and shadow of heavenly things. In other words, the work of the earthly priests was a shadow, an example, a correct representation, so far as it could be carried out by mortals, of the ministration of Christ above. These priests ministered in both apartments of the earthly tabernacle; Christ therefore ministers in both apartments of the heavenly temple; for that temple has two apartments, or it was not correctly represented by the earthly, and our Lord officiates in both, or the service of the priest on earth was not a correct shadow of his work. But Paul directly states that he ministers in both apartments; for he says that he has entered into the holy place (Greek, plural,

holy places) by his own blood. Heb. 9:12. There is, therefore, a work performed by Christ in his ministry in the heavenly temple, corresponding to that performed by the priests in both apartments of the earthly building. But the work in the second apartment, or most holy place, was a special work, to close the yearly round of service, and cleanse the sanctuary. Therefore Christ's ministration in the second apartment of the heavenly sanctuary must be a work of like nature, and constitute the cleansing of that sanctuary.

As through the sacrifices of the former dispensation the sins of the people were transferred in figure by the priests to the earthly sanctuary, where those priests ministered; so, ever since Christ ascended to be our intercessor in the presence of his Father, the sins of all those who legitimately seek pardon through him, are transferred, in fact, to the heavenly sanctuary where he ministers. Whether Christ ministers for us in the heavenly holy places with his own blood literally, or only by virtue of its merits, we need not stop to inquire. Suffice it to say, that his blood has been shed, and through that blood we have remission of sins in fact, which was obtained only in figure through the blood of calves and goats. But those sacrifices had real virtue in this respect: they signified faith in a real sacrifice to come; and thus those who employed them have an equal interest in the work of Christ, with those who come to him by faith in this dispensation.

This continual transfer of sins to the heavenly sanctuary (and if they are not thus transferred, will any one in the light of the types, and in view of the language of Paul, explain the nature of the work of Christ in our behalf?)—this continual transfer, we say, of sins to the heavenly sanctuary, makes its cleansing necessary on the same ground that a like work was required in the earthly sanctuary.

An important distinction between the two ministrations must here be noticed: In the earthly tabernacle, a complete round of service was accomplished every year. For three hundred and fifty-nine days, in their ordinary years, the ministration went forward in the first apartment. One day's work in the most holy, completed the yearly round. The work then commenced again in the holy place, and went forward till another day of atonement completed the year's work. And so on, year by year. This continual repetition of the work was necessary on account of the short lives of mortal priests. But no such necessity exists in the case of our divine Lord, who ever liveth to make intercession for us. See Heb. 7:23–25. Hence the work of the heavenly sanctuary, instead of being a yearly work, is performed once for all. Instead of being repeated year by year, one grand cycle is allotted to it, in which it is carried forward, and finished, never to be repeated.

One year's round of service, in the earthly sanctuary, represented the entire work of the sanctuary

above. In the type, the cleansing of the sanctuary was the brief and closing work of the year's service. In the antitype, the cleansing of the sanctuary must be the closing work of Christ, our great High Priest, in the tabernacle on high. In the type, to cleanse the sanctuary the high priest entered into the most holy place to minister in the presence of God before the ark of his testament. In the antitype, when the time comes for the cleansing of the sanctuary, our High Priest, in like manner enters into the most holy place to make a final end of his intercessory work in behalf of mankind. We confidently affirm that no other conclusion can be arrived at on this subject, without doing despite to the holy word of God.

Reader, do you see the importance of this subject? Do you begin to perceive what an object of interest for all the world is the sanctuary of God? Do you see that the whole work of salvation centers there; and that when the work is done, probation is ended, and the cases of the saved and lost are eternally decided? Do you see that the cleansing of the sanctuary is a brief and special work by which the great scheme is forever finished? Do you see that if it can be made known when this work of cleansing commences, it is a solemn announcement to the world that salvation's last hour is reached, and is fast hastening to its close? And this is what the prophecy is designed to show. It is to make known the commencement of this momentous work: "Unto two thousand three hundred days, then shall the sanctuary be cleansed."

In advance of any argument on the nature and application of these days, the position may be safely taken that they reach to the cleansing of the heavenly sanctuary, for the earthly was to be cleansed each year; and we make the prophet utter nonsense, if we understand him as saying that at the end of 2300 days, a period of time over six years in length, even if we take them literally, an event should take place which was to occur regularly every year. It is the heavenly sanctuary in which the decision of all cases is to be rendered. The progress of the work there, is what especially concerns mankind to know. If people understood the bearing of these subjects on their eternal interests, with what earnestness and anxiety would they give them their most careful and prayerful study. See on verse 20 and onward, of chapter 9, an argument on the 2300 days, at the end of which this sanctuary is to be cleansed.

VERSE 15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

We now enter upon an interpretation of the vision. And first of all we have mention of Daniel's solicitude, and his efforts to understand these things. He sought for the meaning. Those who have had most experience in reference to prophetic subjects, are not the ones who are unconcerned in such mat-

ters. They only can tread with indifference over a mine of gold, who do not know that a bed of the precious metal lies beneath their feet. Immediately there stood before the prophet as the appearance of a man. It does not say it was a man, as some would fain have us think, who wish to prove that angels are dead men, and who resort to such texts as this for their evidence. It says, The appearance of a man; from which we are evidently to understand an angel in human form. And he heard a man's voice; that is, the voice of an angel, as of a man, speaking. The commandment given was, to make this man, Daniel, understand the vision. It was addressed to Gabriel, a name that signifies, "the mighty one." He continues his instruction to Daniel in chapter 9; and under the new dispensation, he was commissioned to announce the birth of John the Baptist to his father, Zacharias, Luke 1:11; and that of the Messiah to the virgin Mary, verse 26. To Zacharias, he introduced himself with these words: "I am Gabriel that stand in the presence of God." From this it appears that he was an angel of a high order and superior dignity; but the one who addressed him was evidently above him in rank, and had power to command and control his actions. This was probably no other than the archangel Michael, or Christ, between whom and Gabriel, alone, a knowledge of the matters communicated to Daniel existed. See chapter 10:21.

VERSE 17. So he came near where I stood; and when he

came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. 19. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be.

Under similar circumstances to the ones here narrated, John fell down before the feet of an angel; but it was for the purpose of worship; Rev. 19:10; 22:8. Daniel seems to have been completely overcome by the majesty of the heavenly messenger. He prostrated himself with his face to the ground, probably as though in a deep sleep, but not really so. Sorrow, it is true, caused the disciples to sleep; but fear, as in this case, would hardly seem to have that effect. The angel gently laid his hand upon him to give him assurance (how many times have mortals been told by heavenly beings to "fear not"!), and from his helpless and prostrate condition set him upright. With a general statement that at the time appointed the end shall be, and that he will make him know what shall be in the last end of the indignation, he enters upon an interpretation of the vision. We understand that the indignation covers a period of time. What time? God told his people Israel that he would pour upon them his indignation for their wickedness; and thus he gave directions concerning the "profane wicked prince of Israel:" "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it: and it shall be no more,

until he come whose right it is; and I will give it him." Eze. 21:25–27, 31.

Here is the period of God's indignation against his covenant people; the period during which the sanctuary and host are to be trodden under foot. The diadem was removed, and the crown taken off, when Israel was subjected to the kingdom of Babylon. It was overturned again by the Medes and Persians, again by the Grecians, again by the Romans, corresponding to the three times the word is repeated by the prophet. The Jews then having rejected Christ, were soon scattered abroad over the face of the earth; and spiritual Israel has taken the place of the literal seed; but they are in subjection to earthly powers, and will be till the throne of David is again set up, till He who is its rightful heir, the Messiah, the Prince of peace, shall come; and then it will be given him. Then the indignation will have ceased. What shall take place in the last end of this period, the angel is to make known to Daniel.

VERSE 20. The ram which thou sawest having two horns are the kings of Media and Persia. 21. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. 22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

As the disciples said to the Lord, so we may here say of the angel who spake to Daniel, Lo, now speakest thou plainly, and speakest no parable. This is an explanation of the vision in language as plain as need be given. See on verses 3–8. The

distinguishing feature of the Persian Empire, the union of the two nationalities which composed it, is represented by the two horns of the ram. Grecia attained its greatest glory, as a unit, under the leadership of perhaps as vile a man and as great a king as the world has ever seen. This part of her history is represented by the first phase of the goat, the one notable horn, symbolizing Alexander the Great. Upon his death, the kingdom fell into fragments, but almost immediately consolidated into four grand divisions, represented by the second phase of the goat, the four horns, which came up in the place of the first which was broken. These divisions did not stand in his power. None of them possessed the strength of the original kingdom. These great waymarks in history, on which the historian bestows volumes, the inspired penman here gives us in sharp outline, with a few strokes of the pencil and a few dashes of the pen.

VERSE 23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand.

This power succeeds to the four divisions of the goat kingdom in the latter time of their kingdom,

that is, toward the termination of their career. It is, of course, the same as the little horn of verse 9, and onward. Apply it to Rome, as set forth in remarks on verse 9, and all is harmonious and clear. A king of fierce countenance. Moses, in predicting punishment to come upon the Jews from this same power, calls it "a *nation* of fierce countenance." Deut. 28 : 49, 50. No people made a more formidable appearance in warlike array than the Romans. "Understanding dark sentences." Moses, in the scripture just referred to, says, "Whose tongue thou shalt not understand." This could not be said of the Babylonians, Persians, or Greeks, in reference to the Jews; for the Chaldean and Greek languages were used to a greater or less extent in Palestine. This was not the case, however, with the Latin.

"When the transgressors are come to the full." All along, the connection between God's people and their oppressors is kept in view. It was on account of the transgressions of his people that they were sold into captivity. And their continuance in sin brought more and more severe punishment. At no time were the Jews more corrupt, morally, as a nation, than at the time they came under the jurisdiction of the Romans.

"Mighty, but not by his own power." The success of the Romans was owing largely to the aid of their allies, and divisions among their enemies, of which they were ever ready to take advantage. "He shall destroy wonderfully." The Lord told the Jews by the prophet Ezekiel that he would deliver

them to men who were "skillful to destroy." How full of meaning is such a description, and how applicable to the Romans! In taking Jerusalem, they slew eleven hundred thousand Jews, and made ninety-seven thousand captives. So wonderfully did they destroy this once mighty and holy people.

And what they could not accomplish by force, they secured by artifice. Their flatteries, fraud, and corruption, were as fatal as their thunderbolts of war. And Rome, finally, in the person of one of its governors, stood up against the Prince of princes, by giving sentence of death against Jesus Christ. But it shall be broken without hand; an expression which identifies the destruction of this power with the smiting of the image of chapter 2.

VERSE 26. And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days. 27. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

The vision of the evening and the morning, the 2300 days. In view of the long period of oppression, and the calamities which were to come upon his people, Daniel fainted and was sick certain days. He was astonished at the vision, but did not understand it. Why did not Gabriel at this time carry out fully his instructions, and cause Daniel to understand the vision? Because Daniel had received all that he could then bear. Further instruction is therefore deferred to a future time.

Chapter IX.

THE SEVENTY WEEKS.

VERSE 1. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2; In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

The vision recorded in the preceding chapter was given in the third year of Belshazzar, B. C. 553. The events narrated in this chapter occurred in the first year of Darius, B. C. 538. A period of fifteen years is consequently passed over between these two chapters. Although Daniel was cumbered with cares and burdens, as prime minister of the foremost kingdom on the face of the earth, he did not let this deprive him of the privilege of studying into things of higher moment, even the purposes of God, as revealed to his prophets. He understood by the books, that is, the writings of Jeremiah, that God would accomplish seventy years in the captivity of his people. This prediction is found in Jer. 25:12; 29:10. The knowledge of it, and the use that was made of it, shows that Jeremiah was early regarded as a divinely-inspired prophet; otherwise

his writings would not have been so soon collected, and so extensively copied. Though Daniel was for a time contemporary with him, he had a copy of his works which he carried with him in his captivity; and though he was so great a prophet himself, he was not above studying carefully what God might reveal to others of his servants. Commencing the seventy years B. C. 606, Daniel understood that they were now drawing to a termination; and God had even commenced the fulfillment by overthrowing the kingdom of Babylon.

VERSE 3. And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes.

Because God has promised, we are not released from the responsibility of beseeching him for the fulfillment of his word. Daniel might have reasoned in this manner: God has promised to release his people at the end of the seventy years; and he will accomplish it; I need not, therefore, concern myself at all in the matter. Daniel did not thus reason; but as the time drew near for the accomplishment of the word of the Lord, he set himself to seek the Lord with all his heart. And how earnestly he engaged in the work, even with fasting, and sackcloth, and ashes! This was the year, probably, in which he was cast into the lion's den; and the prayer of which we here have an account, may have been the burden of that petition which, regardless of human laws to the contrary, he offered before the Lord three times a day.

VERSE 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.

We here have the opening of Daniel's wonderful prayer—a prayer expressing such humiliation and contrition of heart, that he must be without feeling who can read it unmoved. He commences by acknowledging the faithfulness of God. God never fails in any of his engagements with his followers. It was not from any lack on God's part in defending and upholding them, that the Jews were then in the furnace of captivity, but only on account of their sins.

VERSE 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. 6. Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. 7. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. 8. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. 9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; 10; Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. 11. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is

written in the law of Moses the servant of God, because we have sinned against him. 12. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. 13. As it is written in the law of Moses, all this evil is come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. 14. Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doeth; for we obeyed not his voice.

So much of Daniel's prayer is employed in making a full and heart-broken confession of sin. He vindicates fully the course of the Lord, acknowledging their sins to be the cause of all their calamities, as God had threatened them by the prophet Moses. And he does not discriminate in favor of himself. No self-righteousness appears in his petition. And although he had suffered long for others' sins, enduring seventy years of captivity for the wrongs of his people, he meanwhile having lived a godly life, and received signal honors and blessings from the Lord, brings no accusations against any one to the exclusion of others, pleads no sympathy for himself as a victim of others' wrongs, but ranks himself in with the rest, and says, *We* have sinned, and unto us belongs confusion of face. And he acknowledges they had not heeded the lessons God designed to teach them by their afflictions, by turning again unto him.

An expression in the 14th verse is worthy of especial notice: "Therefore hath the Lord watched

upon the evil, and brought it upon us." Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. But none may think that the Lord does not see, or that he has forgotten. His retributions will surely overtake the transgressor, against whom they are threatened, without deviation, and without fail. He will watch upon the evil, and in his own good time will bring it to pass.

VERSE 15. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. 16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. 17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. 18. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

The prophet now pleads the honor of the Lord's name as a reason why he desires that his petition should be granted. He refers to the fact of their deliverance from Egypt, and the great renown that had accrued to the Lord's name for all his wonder-

ful works manifested among them. All this would be lost, should he now abandon them to perish. Moses uses the same argument in pleading for Israel. Num. 14. Not that God is moved with motives of ambition and vain glory; but when his people are jealous for the honor of his name, when they evince their love for him by pleading with him to work, not for their own personal benefit, but for his own glory that his name may not be reproached and blasphemed among the heathen—this is acceptable with him. He then intercedes for the city of Jerusalem called by his name, and his holy mountain, to which he has had such love, and beseeches him for his mercies' sake, to let his anger be turned away. Finally, his mind centers upon the holy sanctuary, God's own dwelling-place upon this earth, and he pleads that its desolations may be repaired.

Daniel understood the seventy years' captivity to be near their termination. From his allusion to the sanctuary, it is evident that he so far misunderstood the important vision given him fifteen years before, as to suppose that the 2300 days, at the termination of which the sanctuary was to be cleansed, expired at the same time. This misapprehension was at once corrected, when the angel came to give him further instruction in answer to his prayer, the narration of which is next given.

VERSE 20. And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy

mountain of my God; 21; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

We here have the result of Daniel's supplication. He is suddenly interrupted by a heavenly messenger. The man Gabriel, appearing again as he had before, in the form of a man, whom Daniel had seen in the vision at the beginning, touched him. A very important question is here to be determined. It is to be decided whether the vision of chapter 8 has ever been explained, and can ever be understood. The question is, To what vision does Daniel refer by the expression, "the vision at the beginning?" It will be conceded by all that it is a vision of which we have some previous mention, and that in that vision we shall find some mention of Gabriel. We must go back beyond this ninth chapter; for all that we have in this chapter previous to this appearance of Gabriel is simply a record of Daniel's prayer. Looking back, then, through previous chapters, we find mention of only three visions given to Daniel. 1. The interpretation of the dream of Nebuchadnezzar was given in a night vision. Chap. 2:19. But there is no record of any angelic agency in the matter. 2. The vision of chap. 7. This was explained to Daniel by "one of them that stood by; probably an angel; but we have no information as to what angel; nor is there anything in that vision which needed further explanation. 3. The vision of chapter 8. Here we

find some particulars which show this to be the vision referred to: 1. Gabriel is brought to view for the first and only previous time in the book. 2. He was commanded to make Daniel understand the vision. 3. Daniel, at the conclusion, says he did not understand it; showing that Gabriel, at the conclusion of that chapter, had not fulfilled his mission. 4. There is no place in all the Bible where this instruction is carried out, if it be not in chapter 9. If, therefore, the vision of chapter 8 is not the one referred to, we have no record that Gabriel ever complied with the instructions given him, or that that vision has ever been explained. 5. The instruction which the angel now gives to Daniel, as we shall see from the following verses, does exactly complete what was lacking in chapter 8. These considerations prove beyond a doubt the connection between Daniel 8 and 9; and this conclusion will be still further strengthened when we come to look at the angel's instructions.

VERSE 22. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 23. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vision.

The manner in which Gabriel introduces himself on this occasion, shows that he has come to complete some unfulfilled mission. It can be nothing less than to carry out the instruction to make this man "understand the vision," as recorded in chapter 8.

"I am now come forth to give thee skill and understanding." As the charge still rested upon him to make Daniel understand; and as he explained to Daniel in chapter 8, all that he could then bear, and yet he did not understand the vision, he now comes to resume his work and complete his mission. As soon as Daniel commenced his fervent supplication, the commandment came forth; that is, Gabriel received instruction to visit Daniel and impart to him the requisite information. From the time it takes to read Daniel's prayer down to the point at which Gabriel made his appearance upon the scene, the reader can judge of the speed with which this messenger was dispatched from the court of Heaven to this servant of God. No wonder, Daniel says, that he was caused to fly swiftly, or that Ezekiel compares the movements of these celestial beings to a flash of lightning. Eze. 1:14. "Understand the matter," he says to him. What matter? That, evidently, which he did not before understand, as stated in the last verse of chapter 8. "Consider the vision." What vision? Not the interpretation of Nebuchadnezzar's image, nor the vision of chapter 7; for there was no difficulty with either of these; but the vision of chapter 8, in reference to which his mind was filled with doubt and astonishment. "I am come to show thee," also, said the angel. Show thee in reference to what? Certainly in reference to something wherein he was entertaining wrong ideas, and something, at the same time, pertaining to his prayer; as it was this which had called forth Gabriel on his mission at this time.

But Daniel had no difficulty in understanding what the angel told him about the ram, he-goat, and little horn, the kingdoms of Medo-Persia, Greece, and Rome. Nor was he mistaken in regard to the ending of the seventy years' captivity. But the burden of his petition was respecting the repairing of the desolations of the sanctuary, which lay in ruins; and he had undoubtedly drawn the conclusion that when the end of the seventy years' captivity came, the time would come for the fulfillment of what the angel had said respecting the cleansing of the sanctuary at the end of the 2300 days. Now he must be set right. And this explains why at this particular time instruction should be sent him after a delay of fifteen years. Now the seventy years' captivity were drawing to their close, and Daniel was applying the instruction he had before received from the angel, to a wrong issue. He was falling into a misunderstanding, and was acting upon it; hence he must not be suffered longer to remain ignorant of the true import of the former vision. "I am come to show thee," "understand the matter," "consider the vision." Such were the words used by the very person Daniel had seen in the former vision, and to whom he had heard the command given, "Make this man to understand the vision," and who he knew had never carried out that instruction. But now he appears and says, "I am now come forth to give thee skill and understanding." How could Daniel's mind be more emphatically carried back to the vision of chapter 8, and how could the connection be-

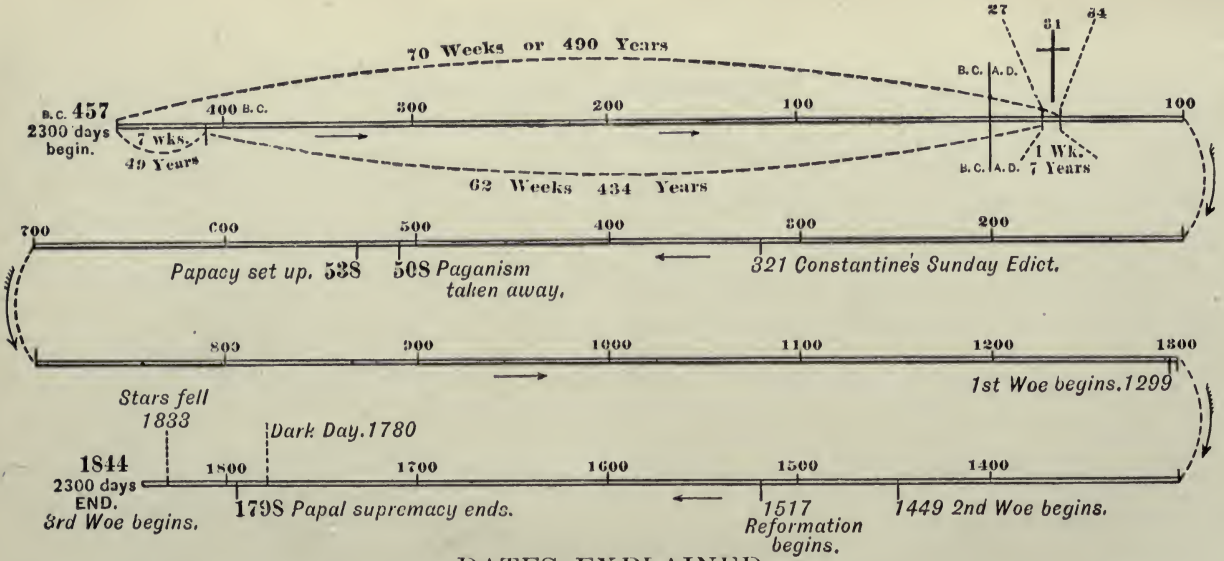
tween that visit of the angel and this, be more distinctly shown, than by such words from such a person? The considerations already presented are sufficient to show conclusively the connection between Dan. 8 and 9; but this will still further appear, in subsequent verses.

One expression seems worthy of notice before we leave verse 23. It is the declaration of the angel to Daniel, "for thou art greatly beloved." The angel brought this declaration direct from the courts of Heaven. It expressed the state of feeling that existed there in regard to Daniel. Think of celestial beings, the highest in the universe, the Father, the Son, the holy angels, having such regard and esteem for a mortal man here upon earth, as to authorize an angel to bear the message to him that he was greatly beloved! This is one of the highest pinnacles of glory to which mortals can attain. Abraham reached another, when it could be said of him that he was the "friend of God." Enoch, another, when it could be said of him that he "walked with God." Can we arrive at any such attainments? God is no respecter of person; but he is a respecter of character. If in virtue and godliness we could equal these eminent men, we could move the divine love to equal depths. We, too, could be greatly beloved, could be friends of God, and could walk with him. And we must be in our generation what they were in theirs. There is a figure used in reference to the last church which denotes the closest union with God. "If any man hear my voice, and

open the door, I will come in to him, and will sup with him, and he with me." Rev. 3 : 20. To sup with the Lord denotes an intimacy equal to being greatly beloved by him, walking with him, or being his friend. How desirable a position! Alas for the evils of our nature which cut us off from this communion! Oh! for grace to overcome these, that we may enjoy this spiritual union here and finally enter the glories of his presence at the marriage supper of the Lamb.

VERSE 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Such are the first words the angel utters to Daniel, toward imparting to him that instruction which he came to give. Why does he thus abruptly introduce a period of time? We must again refer to the vision of chapter 8. We have seen that Daniel at the close of that chapter says that he did not understand the vision. Some portions of that vision were at the time very clearly explained. It could not have been these portions which he did not understand. We therefore inquire what it was which Daniel did not understand, or, in other words, what part of the vision was there left unexplained. In that vision four prominent things are brought to view. 1. The Ram. 2. The He-goat. 3. The Little Horn. 4. The period of the 2300 days. The symbols of the ram, the he-goat, and the little



DATES EXPLAINED.

B. C.	457.	Date of commandment to restore and build Jerusalem. Dan. 9 : 25; Ezra 7 : 7.
B. C.	408.	End of 7 weeks, or 49 years. Work of building and restoring completed.
A. D.	27.	End of 62 plus 7 equals 69 weeks, or 483 years. Jesus baptized and begins his ministry.
A. D.	31.	Midst or middle of 70th week. Christ crucified.
A. D.	34.	End of the 70th week, or 490 years. Jews rejected. Gospel goes to the Gentiles.
A. D.	508.	Overthrow of Pagan Romanism. Beginning of the 1290 years.
A. D.	538.	Commencement of Papal supremacy. Beginning of the 1260 years.
A. D.	1798.	Close of the 1260 years. End of Papal supremacy.
A. D.	1844.	Close of 2300 days, or years. Beginning of the work of atonement or investigative Judgment. Sounding of 7th trumpet introducing third woe.

7 weeks equal	49 years.
62 " "	434 "
1 week equals	7 "
70 weeks equal	490 years.

Taking 457 B. C., Autumn, from 490, it is shown that the period extends to A. D. 34, Autumn.

2300 minus 490 equals 1810.

A. D. 34 plus 1810 equals 1844.

PLATE VI.—THE 70 WEEKS AND 2300 DAYS.

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horn, were explained. Nothing, however, was said respecting the time. This must therefore have been the point which he did not understand. And as without this the other portions of the vision were of no avail, he could well say, while the application of this period was left in obscurity, that he did not understand the vision.

If this view of the subject is correct, we should naturally expect, when the angel completed his explanation of the vision, that he would commence with the very point which had been omitted, namely, the time. And this we find to be true in fact. After citing Daniel's attention back to the former vision in the most direct and emphatic manner, and assuring him that he had now come forth to give him understanding in the matter, he commences upon the very point there omitted, and says, "Seventy weeks are determined upon thy people and upon thy holy city."

But how does this language show any connection with the 2300 days, or throw any light upon that period? We answer, The language cannot be intelligibly referred to any thing else; for the word here rendered determined signifies "cut off;" and there is no period from which the seventy weeks could be cut off, but the 2300 days of the previous vision. How direct and natural, then, is the connection. Daniel's attention is fixed upon the 2300 days, which he did not understand, by the angel's directing him to the former vision; and he says, "Seventy weeks are cut off." Cut off from what? The 2300 days most assuredly.

Proof may be called for that the word rendered determined signifies to cut off. An abundance can be given. The Hebrew word rendered determined, is, *nechtak*. This word Gesenius in his Hebrew Lexicon, defines as follows: "Properly, to cut off; tropically, to divide; and so to determine, to decree." In the Chaldeo-Rabbinic Dictionary of Stockius, the word *nechtak* is thus defined: "Scidit, abscidit, conscidit, inscidit, exscidit—*to cut*, to cut away, to cut in pieces, to cut or engrave, *to cut off*." Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, *chatikah shel basar*—"a piece of flesh," or "a cut of flesh." He translates the word, as it occurs in Dan. 9:24, by "præcisa est," *was cut off*. In the literal version of Arias Montanus, it is translated "decisa est,"—*was cut off;* in the marginal reading, which is grammatically correct, it is rendered by the plural, "decisæ sunt," *were cut off*. In the Latin version of Junius and Tremellius, *nechtak* (the passive of *chathak*) is rendered "decisæ sunt," *were cut off*. Again in Theodotion's Greek version of Daniel (which is the version used in the Vatican copy of the Septuagint, as being the most faithful), it is rendered by συνετμηθησαν (*sunetmethesan*), "were cut off;" and in the Venetian copy by τετμηνται (*tetmentai*), "have been cut." The idea of *cutting off*, is pursued in the Vulgate, where the phrase is "abbreviatæ sunt," have been shortened.

"Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and

Vulgate, give the single signification of *cutting off*, to this verb."

"Hengstenberg, who enters into a critical examination of the original text, says: But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion availed himself, seems to argue that the word stands from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time *(en platei)* as a period cut off from subsequent duration, and accurately limited."—*Christology of the Old Testament*, vol. ii, p. 301. Washington, 1839.

Why then, it may be asked, did our translators render the word, determined, when it so obviously means cut off? The answer is, They doubtless overlooked the connection between the eighth and ninth chapters, and considering it improper to render it cut off, when nothing was given from which the seventy weeks could be cut off, they gave the word its tropical instead of its literal meaning. But, as we have seen, both the construction and context require the literal meaning, and render any other inadmissible.

Seventy weeks, then, or 490 days of the 2300, were cut off upon, or allotted to, Jerusalem and the Jews; and the events which were to be consummated within that period are briefly stated. The transgression was to be finished. That is, the Jew-

ish people were to fill up the cup of their iniquity; which they did in the rejection and crucifixion of Christ. An end of sins, or of sin offerings was to be made. This took place when the great offering was made on Calvary. Reconciliation for iniquity was to be provided. This was made by the sacrificial death of the Son of God. Everlasting righteousness was to be brought in; the righteousness which our Lord manifested in his sinless life. The vision and the prophecy were to be sealed up, or made sure. By the events given to transpire in the seventy weeks, the prophecy is tested. By this the application of the whole vision is determined. If the events of this period are accurately fulfilled, the prophecy is of God, and will all be accomplished; and if these seventy weeks are fulfilled as weeks of years, then the 2300 days, of which these are a part, are so many years. Thus the events of the seventy weeks furnish a key to the whole vision. And the most holy was to be anointed: the most holy of the heavenly sanctuary. In the examination of the sanctuary, on chapter 8:14, we saw that a time came when the earthly sanctuary gave place to the heavenly, and the priestly ministration was transferred to that. Before the ministration in the sanctuary commenced, the sanctuary and all the holy vessels were to be anointed. Ex. 40:9, 10. The last event, therefore, of the seventy weeks, here brought to view, is the anointing of the heavenly tabernacle, or the opening of the ministration there. Thus

this first division of the 2300 days brings us to the commencement of the service in the first apartment of the heavenly sanctuary, as the whole period brings us to the commencement of the service of the second.

We now consider the argument conclusive that the ninth chapter of Daniel is connected with the eighth, and that the seventy weeks are a part of the 2300 days; and with a few extracts from the writings of others we will leave this point.

The *Advent Shield* in 1844 said:—

"We call attention to one fact which shows that there is a necessary 'connection' between the seventy weeks of the ninth chapter, and something else which precedes or follows it, called '*the vision.*' It is found in the 24th verse: 'Seventy weeks are determined, are cut off, upon thy people . . . to seal up the vision,' etc. Now there are but two significations to the phrase 'seal up.' They are, first, 'to make secret,' and second, 'to make sure.' We care not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy weeks necessarily relates to something else beyond itself, 'called the vision,' in reference to which it performs this work, 'to seal up.' To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth kingdom of Daniel was 'the kingdom of the Greeks.' It is no more proper to say that the ninth chapter of Daniel 'is complete in itself,' than it would be to say that a map which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself than a bond given in security for a

note, or some other document to which it refers, is complete in itself; and we doubt if there is a school-boy of fourteen years in the land, of ordinary capacity, who would not on reading the ninth chapter, with an understanding of the clause before us, decide that it referred to something distinct from itself, called the vision. What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse,—*the vision of the 8th chapter.* Daniel tells us that Gabriel was commanded to make him understand that vision (8 : 16). This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' to explain its 'meaning' by communicating to him the prediction of the seventy weeks."

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. *Our opponents deny this.*"—*Signs of the Times*, 1843.

"The grand principle involved in the interpretation of the 2300 days of Dan. 8 : 14, is that the seventy weeks of Dan. 9 : 24, are the first 490 days of the 2300 of the eighth chapter."—*Advent Shield*, p. 49.

"If the connection between the seventy weeks of Dan. 8, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, *the system must stand.*"—*Harmony of the Prophetic Chronology*, p. 38.

Says the learned Dr. Hales, in commenting upon the seventy weeks, "This chronological prophecy was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days."—*Chronol.*, vol. ii, p. 517.

VERSE 25. Know therefore and understand, that from the going forth of the commandment to restore and to build Je-

rusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The angel now gives to Daniel the event which is to mark the commencement of the seventy weeks. They were to date from the going forth of a commandment to restore and build Jerusalem. And not only is the event given which was to determine the time of the commencement of this period, but those events also which were to transpire at its close. Thus a double test is provided by which to try the application of this prophecy. But more than this, the period of seventy weeks is divided into three grand divisions, and one of these is again divided, and the intermediate events are given which were to mark the termination of each one of these divisions. If, now, we can find a date which will harmonize with all these events, we have, beyond a doubt, the true application; for none but that which is correct could meet and fulfill so many conditions. Let the reader take in at one view the points of harmony to be made, that he may be the better prepared to guard against a false application. First, we are to

find at the commencement of the period, a commandment going forth to restore and build Jerusalem. To this work of restoration seven weeks are allotted. As we reach the end of this first division, seven weeks from the commencement, we are to find, secondly, Jerusalem, in its material aspect, restored, the work of building the street and the wall fully accomplished. From this point, sixty-two weeks are measured off; and as we reach the termination of this division, sixty-nine weeks from the beginning, we are to see, thirdly, the manifestation, before the world, of the Messiah the Prince. One week more is given us, completing the seventy. And, fourthly, in the midst of this week, the Messiah is to be cut off and cause the sacrifice and oblation to cease; and, fifthly, when the last week of that period which was allotted to the Jews as the time during which they were to be the special people of God expires, we naturally look for the going forth of the blessing and work of God to other people.

We now inquire for the date which will harmonize with all these particulars. The command was to include more than mere building. There was to be restoration; by which we must understand all the forms and regulations of civil, political, and judicial society. When did such a command go forth? At the time these words were spoken to Daniel, Jerusalem lay in complete and utter desolation, and had thus been lying for seventy years. The restoration, pointed to in the future, must be its restoration from this desolation. We then inquire, When and

how was Jerusalem restored after the seventy years' captivity ?

There are but four events which can be taken as answering to the commandment to restore and build Jerusalem. These are, 1. The decree of Cyrus for the re-building of the house of God, B. C. 536. Ez. 1 : 1–4. 2. The decree of Darius for the prosecution of that work which had been hindered, B. C. 519. Ez. 6 : 1–12. 3. The decree of Artaxerxes to Ezra, B. C. 457. Ezra 7. 4. The commission to Nehemiah from the same king in his twentieth year, B. C. 444. Neh. 2.

Dating from the first two of these decrees, the seventy weeks, being weeks of years, 490 years in all, would fall many years short of reaching even to the Christian era ; besides, these decrees had reference principally to the restoration of the temple and the temple-worship of the Jews, and not to the restoration of their civil state and polity, all of which must be included in the expression, "to *restore* and to build Jerusalem."

These made a commencement of the work. They were preliminary to what was afterward accomplished. But of themselves they are altogether insufficient, both in their dates and in their nature, to meet the requirements of the prophecy ; and thus failing in every respect, they cannot be brought into the controversy as marking the point from which the seventy weeks are to date. The only question now lies between the decrees which were granted to Ezra and to Nehemiah.

The facts between which we are to decide here, are briefly these: In 457 B. C., a decree was granted to Ezra by the Persian emperor, Artaxerxes Longimanus, to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, procure offerings for its service, and to do whatever else might seem good unto him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, to restore the Jewish state, civil and ecclesiastical, according to the law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in the seventh chapter of the book of Ezra. In the original, this decree is given, not in Hebrew, like the rest of the book of Ezra, but in the Chaldaic (or Eastern Aramaic), the language then used at Babylon; and thus we are furnished with the *original* document by virtue of which Ezra was authorized to restore and build Jerusalem.

Thirteen years after this, in the twentieth year of the same king, B. C. 444, Nehemiah sought and obtained permission to go up to Jerusalem. Neh. 2. Permission was granted him, but we have no evidence that it was anything more than verbal. It pertained to him individually, nothing being said about others' going up with him. The king asked him how long a journey he wished to make, and when he would return. He received letters to the

governors beyond the river, to help him on his way to Judah, and an order to the king's forest for timber for beams, etc. When he arrived at Jerusalem, he found rulers and priests, nobles and people, already engaged in the work of building Jerusalem. Neh. 2:16. These were, of course, acting under the decree given to Ezra thirteen years before. And finally, Nehemiah, having arrived at Jerusalem, finished the work he came to accomplish, in fifty-two days. Neh. 6:15.

Now which of these commissions, Ezra's or Nehemiah's, constitutes the decree for the restoration of Jerusalem, from which the seventy weeks are to be dated? It hardly seems that there can be any question on this point.

1. The grant to Nehemiah cannot be called a decree. It was necessary that a Persian decree should be put in writing, and signed by the king. Dan. 6:8. Such was the document given to Ezra; but Nehemiah had nothing of the kind, his commission being only verbal. If it be said that the letters given him constituted the decree, then the decree was issued, not to Nehemiah, but to the governors beyond the river; besides, these would constitute a series of decrees, and not one decree, as the prophecy contemplates.

2. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem

was also broken down and the gates thereof burned with fire. Neh. 1. Whose work were these walls and gates that were broken down and burned with fire? Evidently the work of Ezra and his associates; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar, 144 years previous to that time, would have been reported to Nehemiah as a matter of news, nor that he would have considered it, as he evidently did, a fresh misfortune calling for a fresh expression of grief. A decree, therefore, authorizing the building of these, had gone forth previous to the grant to Nehemiah.

3. If any should contend that Nehemiah's commission must be a decree, because the object of his request was that he might *build* the city, it is sufficient to reply as shown above, that gates and walls had been built previous to his going up; besides, the work of building which he went to perform was accomplished in fifty-two days; whereas, the prophecy allows for the building of the city, seven weeks, or forty-nine years.

4. There was nothing granted to Nehemiah, which was not embraced in the decree to Ezra; while the latter had all the forms and conditions of a decree, and was vastly more ample in its provisions.

5. It is evident from the prayer of Ezra, as recorded in chap. 9:9, of his book, that he considered himself fully empowered to proceed with the building of the city and the wall; and it is evident

that he understood, further, that the conditional prophecies concerning his people were then fulfilled, from the closing words of that prayer in which he says, "Should we *again* break thy commandments and join in affinity with the people of these abominations, wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?"

6. Reckoning from the commission to Nehemiah, B. C. 444, the dates throughout are entirely disarranged; for from that point the troublous times which were to attend the building of the street and wall, did not last seven weeks, or forty-nine years. Reckoning from that date, the sixty-nine weeks, or 483 years, which were to extend to the Messiah the Prince, bring us to A. D. 40; but Jesus was baptized of John in Jordan and the voice of his Father was heard from Heaven declaring him his Son, in A. D. 27, thirteen years before. According to this calculation, the midst of the last, or seventieth, week, which is marked by the crucifixion, is placed in A. D. 44, but the crucifixion took place in A. D. 31, thirteen years previous. And lastly, the 70 weeks, or 490 years, dated from the twentieth of Artaxerxes, extend to A. D. 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. As it is, it only proves that theory a failure which dates the seventy weeks from Nehemiah's commission in the twentieth of Artaxerxes.

7. Will these dates harmonize if we reckon from the decree to Ezra? Let us see. In this case, 457 B. C. is our starting-point. Forty-nine years were allotted to the building of the city and the wall. On this point, Prideaux, Connec., vol. i, p. 322, says: "In the fifteenth year of Darius Nothus, ended the first seven weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, *just forty-nine* years after it had been commenced by Ezra, in the seventh year of Artaxerxes Longimanus."

So far, we find harmony. Let us apply the measuring-rod of the prophecy still further. Sixty-nine weeks, or 483 years, were to extend to Messiah the Prince. Dating from B. C. 457, they end in A. D. 27. And what event then occurred? Luke thus informs us: "Now when all the people were baptized, it came to pass that Jesus also, being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from Heaven, which said, Thou art my beloved Son; in thee I am well pleased." Luke 3:21, 22, margin, A. D. 27. After this, Jesus came "into Galilee, preaching the gospel of the kingdom of God, and saying, *The time* is fulfilled." *The* time here mentioned must have been some specific, definite, and predicted period;

but no prophetic period can be found then terminating, except the sixty-nine weeks of the prophecy of Daniel, which were to extend to Messiah the Prince. The Messiah had now come; and with his own lips he announced the termination of that period which was to be marked by his manifestation.*

Here again is indisputable harmony. But further: the Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, he should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could cease only at the cross; and there they did virtually come to an end, though the outward observance was kept up till the destruc-

*Luke declares that Jesus "began to be about thirty years of age" at the time of his baptism; Luke 2:23; and almost immediately after this he entered upon his ministry. How, then, could his ministry commence in A. D. 27, and he still be of the age named by Luke? The answer to this question is found in the fact that Christ was born between three and four years before the beginning of the Christian Era, that is, before the year marked A. D. 1. The mistake of dating the Christian Era something over three years this side of the birth of Christ, instead of dating it from the year of his birth, as it was designed to be, arose on this wise: One of the most important of ancient eras was that reckoned from the building of the city of Rome—*ab urbe condita*, expressed by the abbreviation A. U. C., or more briefly, U. C. In the year which is now numbered A. D. 532, Dionysius Exiguus, a Scythian by birth and a Roman Abbot, who flourished in the reign of Justinian, invented the Christian Era. According to the best evidence at his command, he placed the birth of Christ in the

tion of Jerusalem, A. D. 70. After threescore and two weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read, And after threescore and two weeks, in the midst of the seventieth week, shall Messiah be cut off and cause the sacrifice and oblation to cease. Now as the word midst here means middle, according to an abundance of authority which we might produce, if necessary, the crucifixion is definitely located in the middle of the seventieth week.

It now becomes an important point to determine in what year the crucifixion took place. The following evidence is sufficient to be decisive on this question:—

The Saviour attended but four passovers according to the record of John, mentioned in the following passages in his gospel. John 2:13; 5:1; 6:4;

year U. C. 753. But Christ was born before the death of Herod; and it was afterward ascertained on the clearest evidence that the death of Herod occurred in April U. C. 750. Allowing a few months for the events recorded in Christ's life before the time of Herod's death, his birth is carried back to the latter part of U. C. 749, a little over three years before A. D. 1. Christ was therefore thirty years of age in A. D. 27. "The Vulgar [common] Era began to prevail in the West about the time of Charles Martel, and pope Gregory II. A. D. 730; but was not sanctioned by any public Acts or Rescripts, till the first German Synod, in the time of Carolomannus, Duke of the Franks, which, in the preface, was said to be assembled '*Anno ab incarnatione Dom.* 742, 11 Calendas Maii.' But it was not established till the time of pope Eugenius IV. A. D. 1431, who ordered this era to be used in the public Registers: according to Mariana and others."—*Hales' Chronology, vol. i*, pp. 83, 84. See also "Life of Our Lord," by S. J. Andrews.

13:1. At the last-mentioned passover he was crucified. From facts already established, let us then see where this would locate the crucifixion. As he began his ministry in the autumn of A. D. 27, his first passover would be the following spring, A. D. 28. His second would be A. D. 29; his third, A. D. 30; and his fourth and last, A. D. 31. This gives us three years and a half for his public ministry, and corresponds exactly to the prophecy that he should be cut off in the midst, or middle, of the seventieth week. As that week of years commenced in the autumn of A. D. 27, its middle would be three and one half years later, in the spring of 31, where the crucifixion occurred. Dr. Hales quotes Eusebius, A. D. 300, as saying: "It is recorded in history that the whole time of our Saviour's teaching and working miracles was three years and a half, which is the half of a week [of years]. This, John the evangelist will represent to those who critically attend to his gospel."

Of the unnatural darkness which occurred at the crucifixion, Hales, vol. i, pp. 69, 70 thus speaks: "Hence it appears, that the darkness which 'overspread the whole land of Judea' at the time of our Lord's crucifixion was preternatural, 'from the sixth until the ninth hour,' or from noon till three in the afternoon, in its *duration*, and also in its *time*, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself, are recorded in a curious and valuable passage of a respectable Roman Consul, Aurelius

Cassiodorius Senator, about A. D. 514: 'In the consulate of Tiberius Cæsar Aug. V. and Ælius Sejanus (U. C. 784, A. D. 31), our Lord Jesus Christ suffered, on the 8th of the calends of April (25th of March): when there happened such an eclipse of the sun as was never before nor since.'

"In this year, and in this day, agree also the Council of Cæsarea, A. D. 196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius and Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius, some reckoning it the 10th of the calends of April, others the 13th."

Here, then, are thirteen credible authorities, locating the crucifixion of Christ in the spring of A. D. 31. We may therefore set this down as a fixed fact, as the most cautious or the most skeptical could require nothing more. This being in the middle of the last week, we have simply to reckon backward three and a half years to find where the 69 weeks ended, and forward from that point, three and a half years, to find the termination of the whole period. Thus going back from the crucifixion, A. D. 31, spring, three and a half years, we find ourselves in the autumn of A. D. 27, where, as we have seen, the 69 weeks ended, and Christ commenced his public ministry. And going from the crucifixion forward three and a half years, we are brought to the autumn of A. D. 34, as the grand terminating point of the whole period of the sev-

enty weeks. This date is marked by the matyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrim in the persecution of his disciples, and the turning of the apostles to the Gentiles. Acts 9:1–18. And these are just the events which we should expect to take place when that period which was cut off for the Jews, and allotted to them as a peculiar people, should fully expire.

A word respecting the date of the seventh of Artaxerxes, and the array of evidence on this point is complete. Was the seventh of Artaxerxes B. C. 457? For all those who can appreciate the force of facts, the following testimony will be sufficient here:—

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus—a clearly ascertained date. From this period downward we have the undisputed canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetical period of seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from B. C. 457, without first demonstrating the inaccuracy of Ptolemy's canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of

every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Ad. Herald.*

From the facts above set forth, we see that, reckoning the seventy weeks from the decree given to Ezra in the seventh of Artaxerxes, B. C. 457, there is the most perfect harmony throughout. The important and definite events of the manifestation of the Messiah at his baptism, the commencement of his public ministry, the crucifixion and the turning away from the Jews to the Gentiles, with the proclamation of the new covenant, all come in, in their exact place, and like a bright galaxy of blazing orbs of light, cluster round to set their seal to the prophecy and make it sure.

It is thus evident that the decree to Ezra in the seventh of Artaxerxes, B. C. 457, is the point from which to date the seventy weeks. That was the going forth of the decree in the sense of the prophecy. The two previous decrees were preparatory and preliminary to this; and indeed they are regarded by Ezra as parts of it, the three being taken as one great whole. For in Ezra 6:14, we read, "And they builded and finished it, according to the commandment of the God of Israel, and according to

the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." It will be noticed that the decrees of these three kings are spoken of as one: "*The* commandment," margin, decree, singular number, "of Cyrus and Darius and Artaxerxes;" showing that they are all reckoned as a unit, the different decrees being but the successive steps by which the work was accomplished. And this decree could not be said to have "gone forth," as intended by the prophecy, till the last permission which the prophecy required was embodied in the decree and clothed with the authority of the empire. This point was reached in the grant given to Ezra, but not before. Here the decree assumed the proportions, and covered the ground, demanded by the prophecy, and from this point its "going forth" must be dated.

With the seventy weeks we are now done; but there remains a longer period and other important events to be considered. The seventy weeks are but the first 490 years of the 2300. Take 490 from 2300, and there remain 1810. The 490, as we have seen, ended in the autumn of A. D. 34. If to this date we now add the remaining 1810 years, we shall have the termination of the whole period. Thus, to A. D. 34, autumn, add 1810, and we have A. D., autumn, *eighteen hundred and forty-four*. Thus speedily and surely do we find the termination of the 2300 days, when once the seventy weeks have been located.

One other point should here be noticed. We have seen that the seventy weeks are the first 490 days of

the 2300 ; that these days are prophetic, signifying literal years, according to the Bible rule, a day for a year, Num. 14 : 34 ; Eze. 4 : 6, as is proved by the fulfillment of the seventy weeks, and as all eminent expositors agree ; that they commenced in 457 B. C., and ended in A. D. 1844, provided the number is right, and twenty-three hundred is the correct reading. With this point established, there would seem to be no room for further controversy. On this point Dr. Hales remarks :—

"There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of *Kennicott* and *De Rossi's* collations, and in all the *ancient Versions*, except the Vatican copy of the Septuagint, which reads 2400, followed by *Symmachus;* and some copies noticed by *Jerom*, 2200, both evidently *literal* errors in excess and defect, which compensate each other and confirm the mean, 2300."—*Chronology*, vol. ii, p. 512.

The query may here arise, how the days can be extended to the autumn of 1844, if they commence 457 B. C., as it requires only 1843 years in addition to the 457, to make the whole number of 2300. Attention to one fact will clear this point of all difficulty ; and that is, that it takes 457 *full* years before Christ, and 1843 *full* years after, to make 2300; so that if the period commenced with the very *first* day of 457, it would not terminate till the very *last* day of 1843. Now it will be evident to all that whatever part of the year 457 had passed away before the 2300 days commenced, just so much of the year 1844 must pass away before they would end.

We therefore inquire, At what point in the year 457 are we to commence to reckon? From the fact that the first 49 years were allotted to the *building* of the street and wall, we learn that the period is to be dated, not from the starting of Ezra for Babylon, but from the actual commencement of the work at Jerusalem; which it is not probable could be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem till the fifth month of that year. Ezra 7 : 9. The whole period would therefore extend to the seventh month, autumn Jewish time, of 1844.

Those who oppose this view of the prophetic periods, have been wont in years past to meet us like this: "The 2300 days have not ended, because the time has passed, and the Lord has not come. Why the time passed in 1844, without the consummation of our hopes, we acknowledge to be a mystery; but the passing of the time is proof that the 2300 days have not ended."

Time, however, is no respecter of persons nor of theories; and with the formidable scythe which he is represented as carrying, he sometimes demolishes in the most summary manner the grotesque and gossamer theories of men, however dear they may be to their authors and defenders. It is so here. Heedless of the wild contortions of those who would fain compel him to stop and fulfill their darling predictions, he has kept on the swift but even tenor of his way until—what? every limit is passed to which the 2300 days can be extended; and thus

he has demonstrated that those days have passed. Let not this point be overlooked. Setting aside for a moment the arguments by which they are shown to have ended in 1844, and letting them date from any point where there is the least shadow of ground for placing them, or from which the wildest dreamer could date them, it is still true that the utmost limit to which they would extend has *gone by*. They cannot possibly be dated at any point which would bring their termination so late as the present time. We therefore say again, with not a misgiving as to the truth of the assertion, nor a fear of its successful contradiction, Those days have ended!

The momentous declaration made by the angel to Daniel, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," is now explained. In our search for the meaning of the sanctuary and its cleansing, and the application of the time, we have found not only that this subject can be easily understood; but lo! the event is now almost accomplished. And here we pause to reflect a brief moment upon the solemn position into which we are brought.

We have seen that the sanctuary of this dispensation is the tabernacle of God in Heaven, the house not made with hands, where our Lord ministers in behalf of penitent sinners, the place where between the great God and his Son Jesus Christ, the "counsel of peace" prevails in the work of salvation for perishing men. Zech. 6:13; Ps. 85:10. We have seen that the cleansing of the sanctuary

consists in the removing of the sins from the same, and is the closing act of the ministration performed therein; that the work of salvation now centers in the heavenly sanctuary; and when this sanctuary is cleansed, the work is done, and the plan is finished! Then the great scheme devised at the fall for the salvation of as many of the lost race as would avail themselves of its provisions, and carried forward for 6000 years, is brought to its final termination. Mercy no longer pleads, and the great voice is heard from the throne in the temple of Heaven, saying, It is done. Rev. 16:17. And what then? All the righteous are safe for everlasting life; all the wicked are doomed to everlasting death. No decision can be changed, no reward can be lost, and no destiny of despair can be averted, beyond that point.

And we have seen (and this is what brings the solemnities of the Judgment to our own door) that that long prophetic period which was to mark the commencement of this final work in the heavenly sanctuary, has met its termination in our own generation. In 1844 the days ended. For thirty-seven years the final work for man's salvation has been going forward. This work involves an examination of every man's character; for it consists in the remission of the sins of those who shall be found worthy to have them remitted, and determines who among the dead shall be raised, and who among the living shall be changed, at the coming of the Lord, and who, of both dead and living,

shall be left to have their part in the fearful scenes of the second death. And all can see that such a decision as this must be rendered before the Lord appears. Every man's case is to be determined by the deeds done in the body, and each one is to be rewarded according to his works. In the books of remembrance, kept by the heavenly scribes above, every man's deeds will be found recorded; in the closing sanctuary work, these records are examined, and decision is rendered in accordance therewith. It would be most natural to suppose that the work would commence with the first members of the human race; that their cases would be first examined, and decision rendered, and so on with all the dead, generation by generation, in chronological succession along the stream of time, till we reach the last generation, the generation of the living, with whose cases the work would close. How long it will take to examine the cases of all the dead, how soon the work will reach the cases of the living, we do not know. As above remarked, for thirty-seven years this work has already been going forward. The light of the types, and the very nature of the case, forbid that it should be of long continuance. John, in his sublime views of heavenly scenes, saw millions of attendants and assistants, engaged with our Lord in his priestly work. Rev. 5. And so the ministration goes forward. It ceases not, it delays not; and it must soon be forever finished.

And here we stand; the last, the greatest, and the most solemn crisis in the history of our race imme-

diately impending; the great plan of salvation about finished; the last precious years of probation almost ended; the Lord about to come to save those who are ready and waiting, and to cut asunder the careless and unbelieving; and the world—alas! what shall we say of them!—deceived with error, crazed with cares and business, delirious with pleasure, and paralyzed with vice, they have not a moment to spare in listening to solemn truth, nor a thought to bestow upon their eternal interests. Let the people of God, with eternity right in view, be careful to escape the corruption that is in the world through lust, and prepare to pass the searching test, when their cases shall come up for examination in the great tribunal above.

To the careful attention of every student of prophecy, we commend the subject of the sanctuary. In it is seen the ark of God's testament, containing his holy law, and suggesting a reform in our obedience to that great standard of morality. The opening of this heavenly temple, or the commencement of the service in its second apartment, marks the commencement of the sounding of the seventh angel. Rev. 11:15, 19. The work performed therein is the foundation of the third message of Rev. 14, the last message of mercy to a perishing world. This subject explains the great disappointment of 1844, by showing that we mistook the event to occur at the end of the days. It renders harmonious and clear, past prophetic fulfillments, which are otherwise involved in impenetrable ob-

security. It gives a definite idea of the position and work of our great High Priest, and brings out the plan of salvation in its distinctive and beautiful features. It reins us up, as no other subject does, to the realities of the Judgment, and shows the preparation we need, to be able to stand in the coming day. It shows us that we are in the waiting time, and puts us upon our watch; for we know not how soon the work will be finished, and our Lord appear. Watch, lest, coming suddenly, he find you sleeping.

After stating the great events connected with our Lord's mission here upon earth, the prophet in the last part of verse 27 speaks of the soon-following destruction of Jerusalem by the Roman power; and finally of the destruction of that power itself, called in the margin, "the desolator."

Chapter X.

DANIEL'S LAST VISION.

VERSE 1. In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision.

This verse introduces us to the last of the recorded visions of the prophet Daniel, the instruction imparted to him at this time being continued through chapters 11 and 12, to the close of the book. The third year of Cyrus was B. C. 534. Twenty-one years had consequently elapsed since Daniel's vision of the four beasts in the first year of Belshazzar, B. C. 555; nineteen years, since the vision of the ram, he-goat, little horn, and twenty-three hundred days, of chapter 8, in the third year of Belshazzar, B. C. 553; and four years, since the instruction given to Daniel respecting the seventy weeks, in the first year of Darius, B. C. 538, as recorded in chapter 9. On the overthrow of the kingdom of Babylon by the Medes and Persians, B. C. 538, Darius, through the courtesy of his nephew, Cyrus, was permitted to occupy the throne. This he did till the time of his death, about two years after. About this time, Cambyses, king of Persia,

the father of Cyrus, having also died, Cyrus became sole monarch of the second universal empire of prophecy, B. C. 536. This being reckoned as his first year, his third year, in which this vision was given to Daniel, would be dated B. C. 534. The death of Daniel is supposed to have occurred soon after this, he being at this time, according to Prideaux, not less than ninety-one years of age.

VERSE 2. In those days I Daniel was mourning three full weeks. 3. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

The marginal reading for "three full weeks," is "weeks of days;" which term Dr. Stonard thinks is here used to distinguish the time spoken of from the *weeks of years*, brought to view in the preceding chapter.

For what purpose did this aged servant of God thus humble himself and afflict his soul? Evidently for the purpose of understanding more fully the divine purpose concerning events that were to befall the church of God in coming time; for the divine messenger sent to instruct him says, "From the first day that thou didst set thine heart to *understand*," etc. Verse 12. There was then still something which Daniel did not understand, but in reference to which he earnestly desired light. What was it? It was undoubtedly some part of his last preceding visions; namely, the vision of chapter 9, and through that of the vision of chapter 8, of which chapter 9 was but a further explana-

tion. And as the result of his supplication, he now receives more minute information respecting the events included in the great outlines of his former visions.

This mourning of the prophet is supposed to have been accompanied with fasting; not an absolute abstinence from food, but a use of only the plainest and most simple articles of diet. He ate no pleasant bread, no delicacies nor dainties; he used no flesh nor wine; and he did not anoint his head; which was with the Jews an outward sign of fasting. How long he would have continued this fast had he not received the answer to his prayer, we know not; but his course in continuing it for three full weeks shows that, being assured his request was lawful, he was not a person to cease his supplication till his petition was granted.

VERSE 4. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; 5; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. 6. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. 7. And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. 8. Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. 9. Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

By the river Hiddekel, the Syriac understands the Euphrates; the Vulgate, Greek, and Arabic, the Tigris; hence Wintle concludes that the prophet had this vision at the place where these rivers unite, as they do, not far from the Persian Gulf.

A most majestic personage visited Daniel on this occasion. The description of him is almost parallel to that given of Christ in the Revelation, chapter 1:14–16; and the effect of his presence was about such as was experienced by Paul and his companions when the Lord met them on their way to Damascus. Acts 9:1–7. But this was not the Lord; for the Lord is introduced as Michael in verse 13. It must therefore have been an angel, but one of no ordinary character. We therefore inquire, What angel will bear the description here given? There are some points of identity between this and other passages which plainly show that this was the angel Gabriel. In chapter 8:16, Gabriel is introduced by name. His interview with Daniel at that time produced exactly the same effect upon the prophet as that described in the passage before us. At that time, Gabriel was commanded to make Daniel understand the vision; and he himself promised to make him know what should be in the last end of the indignation. Having given Daniel all the instruction he was able to bear on that occasion, he subsequently resumed his work, and explained another great point in the vision, as recorded in chapter 9:20–27. Yet we learn from chapter 10, that there were some points still unexplained to the

prophet; and he set his heart again, with fasting and supplication, to understand the matter.

A personage now appears whose presence has the same effect upon Daniel as that produced by the presence of Gabriel at the first; and he tells Daniel, verse 14: "Now I am come to make thee understand what shall befall thy people in the latter days;" the very information Gabriel had promised to give, in chapter 8:19. But one conclusion can be drawn from these facts. Daniel was seeking further light on the very vision which Gabriel had been commanded to make him understand. Once, already, he had made a special visit to Daniel, to give him additional information when he sought it with prayer and fasting. Now, when he is prepared for further instruction, and again seeks it in the same manner, in reference to the same subject, can it for a moment be supposed that Gabriel disregarded his instruction, lost sight of his mission, and suffered another angel to undertake the completion of his unfinished work? And the language of verse 14 clearly identifies the speaker with the one who, in the vision of chapter 8, promised to do that work.

VERSE 10. And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands. 11. AND he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. 12. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself

before thy God, thy words were heard, and I am come for thy words.

Daniel having fallen into a swoon at the majestic appearance of Gabriel (for so the expression, "deep sleep," of verse nine is generally understood), the angel approaches and lays his hand upon him to give him assurance and confidence to stand in his presence. He tells Daniel that he is a man greatly beloved. Wonderful declaration! a member of the human family, one of the same race with us, loved, not merely in the general sense in which God loved the whole world when he gave his Son to die for them, but loved as an individual, and that greatly! Well might the prophet receive confidence from such a declaration as that, to stand even in the presence of Gabriel. He tells him, moreover, that he is come for the purpose of an interview with him, and he wishes him to bring his mind into a proper state to understand his words. Being thus addressed, the holy and beloved prophet, assured, but yet trembling, stood before the heavenly angel.

"Fear not, Daniel," continues Gabriel. He had no occasion to fear before one, even though a divine being, who had been sent to him because he was greatly beloved, and in answer to his earnest prayer. Nor ought the people of God, of any age, to entertain a servile fear of any of those agents who are sent forth to minister to their salvation. There is, however, a disposition manifested among far too many to allow their minds to conceive of

Jesus and his angels as only stern ministers of justice, inflicters of vengeance and retribution, rather than as beings who are earnestly working for our salvation on account of the pity and love with which they regard us. The presence of an angel, should he appear bodily before them, would strike them with terror; and the thought that Christ is soon to appear, and they are to be taken into his presence, distresses and alarms them. We recommend to such, juster views of the relation which the Christian sustains to Christ, the head of the church, and a little more of that perfect love which casts out all fear.

On verse 12, Bagster has the following pointed note: "Daniel, as Bp. Newton observes, was now very far advanced in years; for the third year of Cyrus was the seventy-third of his captivity; and being a youth when carried captive, he cannot be supposed to have been less than ninety. Old as he was, 'he set his heart to understand' the former revelations which had been made to him, and particularly the vision of the ram and he-goat, as may be collected from the sequel; and for this purpose he prayed and fasted three weeks. His fasting and prayers had the desired effect; for an angel was sent to unfold to him those mysteries; and whoever would excel in divine knowledge, must imitate Daniel, and habituate himself to study, temperance, and devotion."

VERSE 13. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the

chief princes, came to help me; and I remained there with the kings of Persia.

How often the prayers of God's people are heard, while as yet there is no apparent answer. It was even so in this case with Daniel. The angel tells him that from the *first day* he set his heart to understand, his words were heard. Yet Daniel continued to afflict his soul with fasting, and to wrestle with God for three full weeks, all unaware that any respect was yet paid to his petition. But why was the delay? The king of Persia withstood the angel. The answer to Daniel's prayer involved some action on the part of that king. This action he must be influenced to perform. It doubtless pertained to the work which he was to do, and had already begun to do, in behalf of the temple at Jerusalem, and the Jews, his decree for the building of that temple being the first of the series which finally constituted that great commandment to restore and build Jerusalem, from which the prophecy dates. And the angel is dispatched to influence him to go forward in accordance with the divine will.

Ah! how little do we realize what is going on in the unseen world in relation to human affairs. Here, as it were, the curtain is for a moment lifted, and we get a glimpse of the movements within. Daniel prays. The Creator of the universe hears. The command is issued to Gabriel to go to his relief. But the king of Persia must act before Daniel's prayer is answered; and the angel hastens to

the Persian king. Satan, no doubt, musters his forces to oppose. They meet in the royal palace of Persia. All the motives of selfish interest and worldly policy which Satan can play upon, he doubtless uses to the best advantage; while Gabriel brings to bear his influence in the other direction. The king struggles between conflicting emotions. He hesitates; he delays. Day after day passes away; yet Daniel prays on; the king still refuses to yield to the influence of the angel; three weeks expire; and lo! a mightier than Gabriel takes his place in the palace of the king, and Gabriel appears to Daniel to acquaint him with the progress of events. From the first, said he, your prayer was heard; but these three weeks, during which you have been praying and fasting, the king of Persia resisted my influence, and prevented my coming.

Such was the effect of prayer. And God has erected no barriers between himself and his people since Daniel's time. It is still their privilege to offer up prayer as fervent and effectual as his, and, like Jacob, to have power with God and to prevail.

Who was Michael who here came to Gabriel's assistance? The term signifies, "He who is like God;" and the Scriptures clearly show that Christ is the one who bears this name. Jude (verse 9) tells us that Michael is the archangel. Archangel signifies head or chief angel; and Gabriel, in our text, calls him one, or, as the margin reads, *the first*,

of the chief princes. There can be but one archangel; and hence it is manifestly improper to use the word in the plural. The Scriptures never so use it. Paul, in 1 Thess. 4:16, states that when the Lord appears the second time to raise the dead, the voice of the archangel is heard. Whose voice is heard when the dead are raised? The voice of the Son of God. John 5:28. Putting these scriptures together, they prove, 1. That the dead are called from their graves by the voice of the Son of God. 2. That the voice that is then heard is the voice of the archangel. The archangel, therefore, is the Son of God. 3. The archangel is called Michael. Therefore, Michael is the Son of God. In the last verse of Daniel 10, he is called "your prince," and in the first of chapter 12, "the great prince which standeth for the children of thy people;" expressions which can appropriately be applied to Christ, but not to any other.

VERSE 14. Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.

The expression, "yet the vision is for many days," reaching far into the future, and embracing what should befall the people of God even in the latter days, shows conclusively that the days given in that vision, namely, the 2300, cannot mean literal days, but must be days of years.

VERSE 15. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. 16. And, behold, one like the similitude of the sons of men

touched my lips ; then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. 17. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

One of the most marked characteristics manifested by Daniel, was the tender solicitude he felt for his people. Having come now to clearly comprehend that the vision portended long ages of oppression and suffering for the church, he was so affected by the view, that his strength departed from him, his breath ceased, and the power of speech was gone. The vision of verse 16 doubtless refers to the former vision of chapter 8.

VERSE 18. Then there came again and touched me one like the appearance of a man, and he strengthened me, 19, And said, O man greatly beloved, fear not : peace be unto thee ; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak ; for thou hast strengthened me. 20. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia ; and when I am gone forth, lo, the prince of Grecia shall come. 21. But I will show thee that which is noted in the Scripture of truth; and there is none that holdeth with me in these things, but Michael your prince.

The prophet is at length strengthened to hear, in full, the communication which the angel has to make. And Gabriel says, "Knowest thou wherefore I come unto thee?" That is, do you now know to what end I have come? Do you understand my purpose, so that you will no more fear?

He then announced his intention to return, as soon as his communication was complete, to fight with the king of Persia. The word, with, is in the Septuagint, *meta*, and signifies, not against, but in common with, along side of; that is, the angel of God would stand on the side of the Persian kingdom so long as it was in the providence of God that that kingdom should continue. But when I am gone forth, continues Gabriel, lo, the prince of Grecia shall come. That is, when he withdraws his support from that kingdom, and the providence of God operates in behalf of another kingdom, the prince of Grecia shall come, and the Persian monarchy be overthrown.

Gabriel then announced that none, God of course excepted, had an understanding with him in the matters he was about to communicate, except Michael, the prince. And after he had made them known to Daniel, then there were four beings in the universe with whom rested a knowledge of these important truths: Daniel, Gabriel, Christ, and God. Four links in this ascending chain of witnesses: the first, a member of the human family; the last, the highest Being in the universe!

Chapter XI.

A LITERAL PROPHECY.

VERSE 1. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. 2. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.

We now enter upon a prophecy of future events, clothed not in figures and symbols, as in the visions of chapters 2, 7, and 8, but given mostly in plain language. Many of the signal events of the world's history, from the days of Daniel to the end of the world, are here brought to view. This prophecy, says Bishop Newton, may not improperly be said to be a comment and explanation of the vision of chapter 8.

The angel, after stating that he stood, in the first year of Darius, to confirm and strengthen him, turns his attention to the future. Three kings shall yet stand up in Persia. To stand up, means to reign; three kings were to reign in Persia; referring doubtless to the immediate successors of Cyrus. These were, 1. Cambyses, son of Cyrus. 2. Smerdis, an impostor. 3. Darius Hystaspes.

The fourth shall be far richer than they all.

The fourth king from Cyrus was Xerxes, more famous for his riches than his generalship, and conspicuous in history for the magnificent campaign he organized against Grecia, and his utter failure in that enterprise. He was to stir up all against the realm of Grecia. Never before had there been such a levy of men for warlike purposes; never has there been since. His army, according to Herodotus, who lived in that age, consisted of five millions, two hundred and eighty-three thousand, two hundred and twenty men (5,283,220). And not content with stirring up the East alone, he enlisted the Carthagenians of the West in his service, who took the field with an additional army of three hundred thousand men.

VERSE 3. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. 4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those.

The facts stated in these verses plainly point to Alexander, and the division of his empire. See on chapter 8:8. Xerxes was the last Persian king who invaded Grecia; the prophecy therefore passes over the nine successors of Xerxes in the Persian Empire, and next introduces Alexander the Great. Having overthrown the Persian Empire, Alexander "became absolute monarch of that empire, to the fullest extent it was ever possessed by

any of the Persian kings." Prideaux i, 378. His dominion was great, including "the greater portion of the then known habitable world;" and he did according to his will. His will fortunately led him, B. C. 323, into a drunken debauch, in which he fortunately died; and his vain-glorious and ambitious projects went into sudden, total, and everlasting eclipse. The kingdom was divided, but not for his posterity; it was plucked up for others besides those. Within fifteen years after his death, all his posterity had fallen victims to jealousy and ambition. Not one of the race of Alexander was left to breathe upon the earth. So short is the transit from the highest pinnacle of earthly glory to oblivion and death. The kingdom was rent into four divisions and taken possession of by Alexander's four ablest, or perhaps most ambitious and unprincipled, generals, Cassander, Lysimachus, Ptolemy, and Seleucus.

VERSE 5. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It becomes therefore essential to an understanding of the prophecy to clearly identify these powers. When Alexander's empire was divided, it was divided toward the four winds of heaven, east, west, north, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That

division of the empire lying west of Palestine, would thus constitute the kingdom of the west; that lying east, the kingdom of the east; that lying north, the kingdom of the north; and that lying south, the kingdom of the south. The divisions of Alexander's kingdom, with respect to Palestine, were situated as follows: Cassander had Greece and the adjacent countries, which lay to the west; Lysimachus had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosporus, which lay to the north of Palestine; Ptolemy had Egypt and the neighboring countries, which lay to the south; and Seleucus had Syria and Babylon, which lay principally to the east.

During the wars and revolutions which for long ages succeeded, these geographical boundaries were frequently changed or obliterated; old ones were wiped out, and new ones instituted. But whatever changes might occur, these *first* divisions of the empire must determine the names, or we have no standard by which to test the application of the prophecy. That is, whatever power at any time should occupy the territory which at *first* constituted the kingdom of the north, that power, so long as it occupied that territory, would be the king of the north; and whatever power should occupy that which at first constituted the kingdom of the south, that power would so long be the king of the south. We speak of only these two, because they are the only ones afterward spoken of in the prophecy, and because, in fact, almost the whole of Alex-

ander's empire finally resolved itself into these two divisions.

Cassander was very soon conquered by Lysimachus, and his kingdom, Greece and Macedon, annexed to Thrace. And Lysimachus was in turn conquered by Seleucus, and Macedon and Thrace annexed to Syria.

These facts prepare the way for an application of the text before us. The king of the south, Egypt, shall be strong. Ptolemy annexed Cyprus, Phœnicia, Caria, Cyrene, and many islands and cities to Egypt. Thus was his kingdom made strong. But another of Alexander's princes is introduced in the expression, "one of his princes." The Septuagint translates the verse thus: "And the king of the south shall be strong, and one of his [Alexander's] princes shall be strong above him." This must refer to Seleucus, who, as already stated, having connected Macedon and Thrace to Syria, thus became possessor of three parts out of four of Alexander's dominion, and established a more powerful kingdom than that of Egypt.

VERSE 6. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

There were frequent wars between the kings of Egypt and Syria. Especially was this the case with Ptolemy Philadelphus, the second king of

Egypt, and Antiochus Theus, third king of Syria. They at length agreed to make peace upon condition that Antiochus Theus should put away his former wife, Laodice, and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus. Ptolemy accordingly brought his daughter to Antiochus, bestowing with her an immense treasury as a dowry.

"But she shall not retain the power of the arm;" that is, her interest and power with Antiochus. And so it proved; for some time shortly after, in a fit of love, Antiochus brought back his former wife, Laodice, and her children, to court again. Then says the prophecy, "Neither shall *he* [Antiochus] stand, nor his arm," or seed. Laodice, being restored to favor and power, feared lest, in the fickleness of his temper, Antiochus should again disgrace her, and recall Berenice; and conceiving that nothing short of his death would be an effectual safeguard against such a contingency, she caused him to be poisoned shortly after. Neither did his seed by Berenice succeed him in the kingdom; for Laodice so managed affairs as to secure the throne for her eldest son, Seleucus Callinicus.

"But she [Berenice] shall be given up." Laodice, not content with poisoning her husband, Antiochus, caused Berenice to be murdered. "And they that brought her." Her Egyptian women and attendants, in endeavoring to defend her, were many of them slain with her. "And he that begat her," margin, "whom she brought forth;" that is, her

son, who was murdered at the same time by order of Laodice. "And he that strengthened her in these times;" her husband, Antiochus, as Jerome supposes, or those who took her part and defended her.

But such wickedness could not long remain unpunished, as the prophecy further predicts, and history further proves.

VERSE 7. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail; 8. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. 9. So the king of the south shall come into his kingdom, and shall return into his own land.

This branch out of the same root with Berenice, was her brother, Ptolemy Euergetes. He had no sooner succeeded his father, Ptolemy Philadelphus, in the kingdom of Egypt, than, burning to avenge the death of his sister, Berenice, he raised an immense army and invaded the territory of the king of the north, that is, of Seleucus Callinicus, who, with his mother, Laodice, reigned in Syria. And he prevailed against them, even to the conquering of Syria, Cilicia, the upper parts beyond the Euphrates, and almost all Asia. But hearing that a sedition was raised in Egypt, requiring his return home, he plundered the kingdom of Seleucus, took forty thousand talents of silver and precious vessels,

and two thousand five hundred images of the gods. Among these were the images which Cambyses had formerly taken from Egypt and carried into Persia. The Egyptians being wholly given to idolatry, bestowed upon Ptolemy the title of Euergetes, or the Benefactor, as a compliment for his having thus, after many years, restored their captive gods.

This, according to Bishop Newton, is Jerome's account, extracted from ancient historians; but there are authors still extant, he says, who confirm several of the same particulars. Appian informs us that Laodice, having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge those murderers, invaded Syria, slew Laodice, and proceeded as far as Babylon. From Polybius we learn that Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister, Berenice, marched with an army into Syria and took the city of Seleucia, which was kept for some years afterward by the garrisons of the kings of Egypt. Thus did he enter into the fortress of the king of the north. Polyœnus affirms that Ptolemy made himself master of all the country from Mount Taurus as far as to India, without war or battle; but he ascribes it by mistake to the father instead of the son. Justin asserts that if Ptolemy had not been recalled, by a domestic sedition, into Egypt, he would have possessed the whole kingdom of Seleucus. The king of the south thus came into the dominion of the king of the north, and returned to his own land, as

the prophet had foretold. And he also continued more years than the king of the north; for Seleucus Callinicus died in exile, of a fall from his horse; and Ptolemy Euergetes survived him for four or five years.

VERSE 10. But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, even to his fortress.

The first part of this verse speaks of sons, in the plural; the last part, of one, in the singular. The sons of Seleucus Callinicus, were Seleucus Ceraunus and Antiochus Magnus. These both entered with zeal upon the work of vindicating and avenging the cause of their father and their country. The elder of these, Seleucus, first took the throne. He assembled a great multitude to recover his father's dominions; but being a weak and pusillanimous prince, both in body and estate, destitute of money, and unable to keep his army in obedience, he was poisoned by two of his generals after an inglorious reign of two or three years. His more capable brother, Antiochus Magnus, was thereupon proclaimed king, who, taking charge of the army, retook Seleucia, and recovered Syria, making himself master of some places by treaty, and of others, by force of arms. A truce followed, wherein both sides treated for peace, yet prepared for war; after which, Antiochus returned and overcame in battle Nicolaus, the Egyptian general, and had thoughts of invading Egypt itself. Here is the "one" who should certainly overflow and pass through.

VERSE 11. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude; but the multitude shall be given into his hand.

Ptolemy Philopater succeeded his father, Euergetes, in the kingdom of Egypt, being advanced to the crown not long after Antiochus Magnus had succeeded his brother in the throne of Syria. He was a most luxurious and vicious prince, but was at length roused at the prospect of an invasion of Egypt by Antiochus. He was indeed "moved with choler" for the loses he had sustained, and the danger which threatened him; and he came forth out of Egypt with a numerous army to check the progress of the Syrian king. The king of the north was also to set forth a great multitude. The army of Antiochus, according to Polybius, amounted on this occasion to sixty-two thousand foot, six thousand horse, and one hundred and two elephants. In the battle, Antiochus was defeated, and his army, according to the prophecy, was given into the hands of the king of the south. Ten thousand foot and three thousand horse were slain; and over four thousand men were taken prisoners; while of Ptolemy's army, there were slain only seven hundred horse, and about twice that number of infantry.

VERSE 12. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it.

Ptolemy lacked the prudence to make a good use of his victory. Had he followed up his success,

he would probably have become master of the whole kingdom of Antiochus; but content with making only a few menaces and a few threats, he made peace that he might be able to give himself up to the uninterrupted and uncontrolled indulgence of his brutal passions. Thus, having conquered his enemies, he was overcome by his vices, and, forgetful of the great name which he might have established, he spent his time in feasting and lewdness.

His heart was lifted up by his success, but he was far from being strengthened by it; for the inglorious use he made of it, caused his own subjects to rebel against him. But the lifting up of his heart was more especially manifested in his transactions with the Jews. Coming to Jerusalem, he there offered sacrifices, and was very desirous of entering into the most holy place of the temple, contrary to the law and religion of that place; but being, though with great difficulty, restrained, he left the place, burning with anger against the whole nation of the Jews, and immediately commenced against them a terrible and relentless persecution. In Alexandria, where Jews had resided since the days of Alexander, and enjoyed the privileges of the most favored citizens, forty thousand, according to Eusebius, sixty, according to Jerome, were slain in this persecution. The rebellion of the Egyptians, and this massacre of the Jews, certainly was not calculated to strengthen him in his kingdom, but was sufficient rather to almost totally ruin it.

VERSE 13. For the king of the north shall return, and

shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

The events predicted in this verse were to occur "after certain years." The peace concluded between Ptolemy Philopater and Antiochus, lasted fourteen years. Meanwhile Ptolemy died from intemperance and debauchery, and was succeeded by his son, Ptolemy Epiphanes, a child then four or five years old. Antiochus, during the same time, having suppressed rebellion in his kingdom, and reduced and settled the eastern parts in their obedience, was at leisure for any enterprise, when young Epiphanes came to the throne of Egypt; and thinking this too good an opportunity for enlarging his dominion to be let slip, he raised an immense army, "greater than the former" (for he had collected many forces and acquired great riches in his eastern expedition), and set out against Egypt, expecting to have an easy victory over the infant king. How he succeeded, we shall presently see; for here new complications enter into the affairs of these kingdoms, and new actors are introduced upon the stage of history.

VERSE 14. And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Antiochus was not the only one who rose up against the infant Ptolemy. Agathocles, his prime minister, having possession of the king's person,

and conducting the affairs of the kingdom in his stead, was so dissolute and proud in the exercise of his power, that the provinces, which before were subject to Egypt, rebelled; Egypt itself was disturbed by seditions; and the Alexandrians rising up against Agathocles, caused him, his sister, his mother, and their associates, to be put to death. At the same time, Philip, king of Macedon, entered into a league with Antiochus, to divide the dominions of Ptolemy between them, each proposing to take the parts which lay nearest and most convenient to him. Here was a rising up against the king of the south, sufficient to fulfill the prophecy, and the very events, beyond doubt, which the prophecy intended.

A new power is now introduced—"the robbers of thy people;" literally, says Bishop Newton, "the breakers of thy people." Far away on the banks of the Tiber, a kingdom had been nourishing itself with ambitious projects and dark designs. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs. Henceforth the name of Rome stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations, even to the end of time.

Rome spoke; and Syria and Macedonia soon found a change coming over the aspect of their dream. The Romans interfered in behalf of the young king of Egypt, determined that he should be protected from the ruin devised by Antiochus and Philip. This was B. C. 200, and was one of the first important interferences of the Romans in the affairs of Syria and Egypt. Rollin furnishes the following succinct account of this matter:—

Antiochus, king of Syria, and Philip, king of Macedonia, during the reign of Ptolemy Philopater, had discovered the strongest zeal for the interest of that monarch, and were ready to assist him on all occasions. Yet, no sooner was he dead, leaving behind him an infant, whom the laws of humanity and justice enjoined them not to disturb in the possession of his father's kingdom, than they immediately joined in a criminal alliance, and excited each other to shake off the lawful heir, and divide his dominions between them. Philip was to have Caria, Libya, Cyrenaica, and Egypt; and Antiochus, all the rest. With this view, the latter entered Cœle-Syria and Palestine, and, in less than two campaigns, made an entire conquest of the two provinces, with all their cities and dependencies. Their guilt, says Polybius, would not have been quite so glaring, had they, like tyrants, endeavored to gloss over their crimes with some specious pretense; but, so far from doing this, their injustice and cruelty were so barefaced, that to them was applied what is generally said of fishes, that the larger ones, though of the same species, prey on the lesser. One would be tempted, continues the same author, at seeing the most sacred laws of society so openly violated, to accuse Providence of being indifferent and insensible to most horrid crimes; but it fully justified its conduct, by punishing those two kings according to their deserts; and made such an example of them as ought, in all succeeding ages, to deter others from following their example.

For, while they were meditating to dispossess a weak and helpless infant of his kingdom, by piecemeal, Providence raised up the Romans against them, who entirely subverted the kingdoms of Philip and Antiochus, and reduced their successors to almost as great calamities as those with which they intended to crush the infant king."—*Anc. His. b.* 18, *c.* 1.

"To establish the vision." The Romans, being more prominently than any other people the subject of Daniel's prophecy, their first interference in the affairs of these kingdoms is here referred to as being the establishment or demonstration of the truth of the vision which predicted the existence of such a power.

"But they shall fall." Some refer this to those mentioned in the first part of the verse who should stand up against the king of the south; others, to the robbers of Daniel's people, the Romans. It is true in either case. If those who combined against Ptolemy are referred to, all that need be said is that they did speedily fall; and if it applies to the Romans, the prophecy simply looked forward to the period of their overthrow.

VERSE 15. So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

The tuition of the young king of Egypt was intrusted by the Roman Senate to M. Emilius Lepidus, who appointed Aristomenes, an old and experienced minister of that court, his guardian. His first act was to provide against the threatened invasion of the two confederated kings, Philip and

Antiochus. To this end, he dispatched Scopas, a famous general of Ætolia, then in the service of the Egyptians, into his native country to raise reinforcements for the army. Having equipped an army, he marched into Palestine and Cœle-Syria (Antiochus being engaged in a war with Attalus in lesser Asia), and reduced all Judea into subjection to the authority of Egypt.

Thus affairs were brought into a posture for the fulfillment of the verse before us. For Antiochus, desisting from his war with Attalus at the dictation of the Romans, took speedy steps for the recovery of Palestine and Cœle-Syria from the hands of the Egyptians. Scopas was sent to oppose him. Near the sources of the Jordan, the two armies met. Scopas was defeated, pursued to Sidon, and there closely besieged. Three of the ablest generals of Egypt, with their best forces, were sent to raise the siege, but without success. At length Scopas, meeting, in the gaunt and intangible specter of famine, a foe with whom he was unable to cope, was forced to surrender on the dishonorable terms of life only; whereupon he and his ten thousand men were suffered to depart, stripped and naked. Here was the taking of the most fenced cities by the king of the north; for Sidon was, both in its situation and its defenses, one of the strongest cities of those times. Here was the failure of the arms of the south to withstand, and the failure also of the people which the king of the south had chosen, namely, Scopas and his Ætolian forces.

VERSE 16. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed.

Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered and added to the Roman Empire, when Pompey, B. C. 65, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

The same power was also to stand in the holy land and consume it. Rome became connected with the people of God, the Jews, by alliance, B. C. 161, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till B. C. 63; and then in the following manner:—

On Pompey's return from his expedition against Mithridates, king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long coveted expedition into Arabia, promising then to return and settle their affairs, as should seem just and proper. Aristobulus, fathoming Pompey's real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards,

to keep that crown which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission, and large sums of money. Pompey, accepting this offer, sent Gabinius at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement.

Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the place; those of Hyrcanus, for opening the gates. The latter being in the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple, as fully determined to defend that place as Pompey was to reduce it. At the end of three months, a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, pursue with calm hand and steady purpose, their accustomed work, apparently unconscious of

the wild tumult, though all around them their friends were being given to the slaughter, and though often their own blood mingled with that of their sacrifices.

Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to hold the "glorious land" in its iron grasp till it had utterly consumed it.

VERSE 17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

Bishop Newton furnishes another reading for the verse, which seems to express more clearly the sense, as follows: "He shall also set his face to enter by force the whole kingdom." Verse 16 brought us down to the conquest of Syria and Judea by the Romans. Rome had previously conquered Macedon and Thrace. Egypt was now all that remained of the "whole kingdom" of Alexander, not brought into subjection to the Roman power, which power now set its face to enter by force into that country.

Ptolemy Auletes died B. C. 51. He left the crown and kingdom of Egypt to his eldest son and daughter, Ptolemy and Cleopatra. It was provided in his will that they should marry together and

reign jointly; and because they were young, they were placed under the guardianship of the Romans. The Roman people accepted the charge, and appointed Pompey as guardian of the young heirs of Egypt.

A quarrel having not long after broken out between Pompey and Cæsar, the famous battle of Pharsalia was fought between the two generals. Pompey, being defeated, fled into Egypt. Cæsar immediately followed him thither; but before his arrival, Pompey was basely murdered by Ptolemy, whose guardian he had been appointed. Cæsar therefore assumed the appointment which had been given to Pompey, as guardian of Ptolemy and Cleopatra. He found Egypt in commotion from intestine disturbances, Ptolemy and Cleopatra having become hostile to each other, and she being deprived of her share in the government. Notwithstanding this, he did not hesitate to land at Alexandria with his small force, 800 horse and 3,200 foot, take cognizance of the quarrel, and undertake its settlement. The troubles daily increasing, Cæsar found his small force to be insufficient to maintain his position, and being unable to leave Egypt on account of the north wind which blew at that season, he sent into Asia, ordering all the troops he had in that quarter to come to his assistance as soon as possible.

In the most haughty manner he decreed that Ptolemy and Cleopatra should disband their armies, appear before him for a settlement of their differ-

ences, and abide by his decision. Egypt being an independent kingdom, this haughty decree was considered an affront to its royal dignity, at which the Egyptians, highly incensed, flew to arms. Cæsar replied that he acted by virtue of the will of their father Auletes, who had put his children under the guardianship of the senate and people of Rome, the whole authority of which was now vested in his person as consul; and that, as guardian, he had the right to arbitrate between them.

The matter was finally brought before him, and advocates appointed to plead the cause of the respective parties. Cleopatra, aware of the foible of the great Roman conqueror, judged that the beauty of her presence would be more effectual in securing judgment in her favor than any advocate she could employ. To reach his presence undetected, she had recourse to the following strategem: Laying herself at full length in a bundle of clothes, Apollodorus, her Sicilian servant, wrapped it up in a cloth, tied it with a thong, and raising it upon his Herculean shoulders, sought the apartments of Cæsar. Claiming to have a present for the Roman general, he was admitted through the gate of the citadel, entered into the presence of Cæsar, and deposited the burden at his feet. Undoing the bundle, the beautiful Cleopatra stood before him. Cæsar was far from being displeased with the strategem, and, being of a character described in 2 Pet. 2:14, the first sight of so beautiful a person, says Rollin, had all the effect upon him she had desired.

Cæsar at length decreed that the brother and sister should occupy the throne jointly, according to the intent of the will. Pothinus, the chief minister of State, having been principally instrumental in expelling Cleopatra from the throne, feared the result of her restoration. He therefore began to excite jealousy and hostility against Cæsar, by insinuating among the populace that he designed eventually to give Cleopatra the sole power. Open sedition soon followed. Achillas, at the head of 20,000 men, advanced to drive Cæsar from Alexandria. Skillfully disposing his small body of men in the streets and alleys of the city, Cæsar found no difficulty in repelling the attack. The Egyptians undertook to destroy his fleet. He retorted by burning theirs. Some of the burning vessels being driven near the quay, several of the buildings of the city took fire, and the famous Alexandrian library, containing nearly 400,000 volumes, was destroyed.

The war growing more threatening, Cæsar sent into all the neighboring countries for help. A large fleet came from Asia Minor to his assistance. Mithridates set out for Egypt with an army raised in Syria and Cilicia. Antipater, the Idumean, joined him with 3000 Jews. The Jews, who held the passes into Egypt, permitted the army to pass on without interruption. Without this, the whole plan must have failed. The arrival of this army decided the contest. A decisive battle was fought near the Nile, resulting in a complete victory for Cæsar.

Ptolemy attempting to escape, was drowned in the river. Alexandria and all Egypt then submitted to the victor. Rome had now entered into, and absorbed, the whole of the original kingdom of Alexander.

By the "upright ones" of the text, are doubtless meant the Jews, who gave him the assistance already mentioned. Without this, he must have failed; with it, he completely subdued Egypt to his power, B. C. 47.

"The daughter of women, corrupting her." The passion which Cæsar had conceived for Cleopatra, by whom he had one son, is assigned by the historian as the sole reason of his undertaking so dangerous a campaign as the Egyptian war. This kept him much longer in Egypt than his affairs required, he spending whole nights in feasting and carousing with the dissolute queen. But, said the prophet, she shall not stand on his side, neither be for him. Cleopatra afterward joined herself to Antony, the enemy of Augustus Cæsar, and exerted her whole power against Rome.

VERSE 18. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

War with Pharnaces, king of the Cimmerian Bosporus, at length drew him away from Egypt. "On his arrival where the enemy was," says Prideaux, "he, without giving any respite either to himself or them, immediately fell on, and gained an

absolute victory over, them; an account whereof he wrote to a friend of his in these three words: *Veni, vidi, vici*, I came, I saw, I conquered." The latter part of this verse is involved in some obscurity, and there is difference of opinion in regard to its application. Some apply it farther back in Cæsar's life, and think they find a fulfillment in his quarrel with Pompey. But we think that preceding and subsequent events, clearly defined in the prophecy, compel us to look for the fulfillment of this part of the prediction between the victory over Pharnaces, and Cæsar's death at Rome as brought to view in the following verse. A more full history of this period might bring to view events which would render the application of this passage unembarrassed.

VERSE 19. Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found.

After this conquest, Cæsar defeated the last remaining fragments of Pompey's party, Cato and Scipio in Africa, and Labienus and Varus in Spain. Returning to Rome, the "fort of his own land," he was made perpetual dictator; and such other powers and honors were granted him, as rendered him in fact absolute sovereign of the whole empire. But the prophet had said that he should stumble and fall. The language implies that his overthrow would be sudden and unexpected, like a person accidentally stumbling in his walk. And so this man, who had fought and won five hundred battles, taken one thousand cities, and slain one million one hun-

dred and ninety-two thousand men, fell, not in the din of battle and the hour of strife, but when he thought his pathway was smooth and strewn with flowers, and when danger was supposed to be far away; for, taking his seat in the senate chamber, upon his throne of gold, to receive at the hands of that body the title of king, the dagger of treachery suddenly struck him to the heart. Cassius, Brutus, and other conspirators, rushed upon him, and he fell, pierced with twenty-three wounds. Thus he suddenly stumbled and fell, and was not found, B. C. 44.

VERSE 20. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle.

Augustus Cæsar succeeded his uncle Julius, by whom he had been adopted as his successor. Being in a distant province engaged in the study of rhetoric and eloquence, when he heard of his uncle's tragical death, he displayed marked ability in returning to Rome, placing himself at the head of the army, and establishing himself the successor to Julius, according to his design. He publicly announced his adoption by his uncle, and took his name, to which he added that of Octavianus. Combining with Mark Antony and Lepidus, to avenge the death of Cæsar, they formed what is called the *Triumvirate* form of government. Having subsequently firmly established himself in the empire, the senate conferred upon him the title of Augustus, and the other members of the Triumvirate being now dead, he became supreme ruler.

He was emphatically a raiser of taxes. Luke, in speaking of the events that transpired at the time when Christ was born, says: "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed." Luke 2:1. That taxing which embraced all the world was an event worthy of notice; and the person who enforced it has certainly a claim to the title of "a raiser of taxes," above every other competitor.

And he stood up in the glory of the kingdom. Rome stood in his days at the pinnacle of its greatness and power. The "Augustan Age" is an expression everywhere used to denote the golden age of Roman history. Rome never saw a brighter hour. Peace was promoted, justice maintained, luxury curbed, discipline established, and learning encouraged. In his reign, the temple of Janus was for the third time shut, since the foundation of Rome, signifying that all the world was at peace; and at this auspicious hour, our Lord was born in Bethlehem of Judea. In a little less than eighteen years after the taxing brought to view, seeming but a "few days" to the distant gaze of the prophet, Augustus died, not in anger nor in battle, but peacefully in his bed, at Nola whither he had gone to seek repose and health, A. D. 14, in the 76th year of his age.

VERSE 21. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.

Tiberius Cæsar next appeared after Augustus Cæsar on the Roman throne. He was raised to the consulate in his twenty-eighth year. It is recorded that as Augustus was about to nominate his successor, his wife Livia besought him to nominate Tiberius (her son by a former husband); but the emperor said, "Your son is too *vile* to wear the purple of Rome;" and the nomination was given to Agrippa, a very virtuous and much-respected Roman citizen. But the prophecy had foreseen that a vile person should succeed Augustus. Agrippa died: and Augustus was again under the necessity of choosing a successor. Livia renewed her intercessions for Tiberius; and Augustus, weakened by age and sickness, was more easily flattered, and finally consented to nominate as his colleague and successor, that "vile" young man. But the citizens never gave him the love, respect, and "honor of the kingdom," due to an upright and faithful sovereign.

How clear a fulfillment is this of the prediction that they should not give him the honor of the kingdom. But he was to come in peaceably and obtain the kingdom by flatteries. A paragraph from the *Encyclopedia Americana,* shows how this was fulfilled:—

"During the remainder of the life of Augustus, he [Tiberius] behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. After the defeat of Varus and his legions, he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without opposition, to the

sovereignty of the empire; which, however, with his characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate."

Dissimulation on his part, flattery on the part of the servile senate, and a possession of the kingdom without opposition—such were the circumstances attending his accession to the throne; and such were the circumstances for which the prophecy called.

The person brought to view in the text is called "a vile person." Was such the character sustained by Tiberius? Let another paragraph from the *Encyclopedia* answer:—

"Tacitus records the events of this reign, including the suspicious death of Germanicus, the detestable administration of Sejanus, the poisoning of Drusus, with all the extraordinary mixture of tyranny with occasional wisdom and good sense, which distinguished the conduct of Tiberius, until his infamous and dissolute retirement, A. D. 26, to the isle of Capreæ, in the bay of Naples, never to return to Rome. On the death of Livia, A. D. 29, the only restraint upon his actions and those of the detestable Sejanus, was removed, and the destruction of the widow and family of Germanicus followed. At length the infamous favorite extending his views to the empire itself, Tiberius, informed of his machinations, prepared to encounter him with his favorite weapon, dissimulation. Although fully resolved upon his destruction, he accumulated honors upon him, declared him his partner in the consulate, and, after long playing with his credulity, and that of the senate, who thought him in greater favor than ever, he artfully prepared for his arrest. Sejanus fell deservedly and unpitied; but many innocent persons shared in his destruction, in consequence of the suspicion and cruelty of Tiberius, which now exceeded

all limits. The remainder of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other. That he himself endured as much misery as he inflicted, is evident from the following commencement of one of his letters to the senate: 'What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell.' 'What mental torture,' observes Tacitus, in reference to this passage, 'which could extort such a confession!'"

"Seneca remarks of Tiberius that he was never intoxicated but once in his life; for he continued in a state of perpetual intoxication from the time he gave himself to drinking, to the last moment of his life."

Tyranny, hyprocrisy, infamous debauchery, and beastly intemperance—if these traits and practices show a man to be vile, Tiberius exhibited that character in disgusting perfection.

VERSE 22. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

Bishop Newton presents the following reading as agreeing better with the original: "And the arms of the overflower shall be overflown from before him, and shall be broken." The expressions signify revolution and violence; and in fulfillment we should look for the arms of Tiberius, the overflower, to be overflown, or, in other words, for him to suffer a violent death. To show how this was accomplished, we again have recourse to the *Encyclopedia Americana*, art. Tiberius:—

"Acting the hypocrite to the last, he disguised his increasing debility as much as he was able, even affecting to join in the sports and exercises of the soldiers of his guard. At length, leaving his favorite island, the scene of the most disgusting debaucheries, he stopped at a country house near the promontory of Micenum, where, on the sixteenth of March, 37, he sunk into a lethargy, in which he appeared dead; and Caligula was preparing with a numerous escort to take possession of the empire, when his sudden revival threw them into consternation. At this critical instant, Macro, the pretorian prefect, caused him to be *suffocated with pillows.* Thus expired the emperor Tiberius, in the seventy-eighth year of his age, and twenty-third of his reign, universally execrated."

"The prince of the covenant" unquestionably refers to Jesus Christ, the "Messiah the Prince," who was to "confirm the covenant" one week with his people. Dan. 9:25–27. The prophet, having taken us down to the death of Tiberius, now mentions incidentally an event to transpire in his reign, so important that it should not be passed over; namely, the cutting off of the prince of the covenant, or, in other words, the death of our Lord Jesus Christ. According to the prophecy this took place in the reign of Tiberius. Luke informs us (3:1–3) that in the fifteenth year of the reign of Tiberius Cæsar, John the Baptist commenced his ministry. The reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus, his father-in-law, in August, A. D. 12. His fifteenth year would therefore be from August, A. D. 26, to August, A. D. 27. Christ was six months

younger than John, and is supposed to have commenced his ministry six months later, both, according to the law of the priesthood, entering upon their work when they were thirty years of age. If John commenced in the spring, in the latter portion of Tiberius' 15th year, it would bring the commencement of Christ's ministry in the autumn of A. D. 27; and here the best of authorities place the baptism of Christ, it being the exact point where the 483 years from B. C. 457, which were to extend to the Messiah the Prince, terminated; and Christ went forth proclaiming that the time was fulfilled. From this point, we go forward three years and a half to find the date of the crucifixion; for Christ attended but four passovers, and was crucified at the last one. Three and a half years from the autumn of A. D. 27, bring us to the spring of A. D. 31. The death of Tiberius is placed but six years later, in A. D. 37.

VERSE 23. And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people.

The "him" with whom the league here spoken of is made, must be the same power which has been the subject of the prophecy from the 14th verse; and that this is the Roman power is shown beyond controversy in the fulfillment of the prophecy in three individuals, as already noticed, who successively ruled over the Roman Empire, namely, Julius, Augustus, and Tiberius Cæsar. The first, on returning to the fort of his own land in triumph,

stumbled and fell and was not found. Verse 19. The second was a raiser of taxes; and he reigned in the glory of the kingdom, and died neither in anger nor in battle, but peacefully in his own bed. Verse 20. The third was a dissembler, and one of the vilest of characters. He entered upon the kingdom peaceably, but ended both his reign and his life by violence. And in his reign the prince of the covenant, Jesus of Nazareth, was put to death upon the cross. Verses 21, 22. Christ can never be broken or put to death again; hence in no other government, and at no other time, can we find a fulfillment of these events. Some attempt to apply these verses to Antiochus, and make one of the Jewish high priests the prince of the covenant, though they are never called such. This is the same kind of reasoning which endeavors to make the reign of Antiochus a fulfillment of the little horn of Dan. 8; and it is offered for the same purpose, namely, to break the great chain of evidence by which it is shown that the Advent doctrine is the doctrine of the Bible, and that Christ is now at the door. But the chain cannot be broken nor the evidence be overthrown.

Having taken us down through the secular events of the empire to the end of the seventy weeks, the prophet, in verse 23, takes us back to the time when the Romans became directly connected with the people of God, by the Jewish league, B. C. 161; from which point we are then taken down in a direct line of events to the final triumph of the church,

and the setting up of God's everlasting kingdom. The Jews being grievously oppressed by the Syrian kings, sent an embassy to Rome, to solicit the aid of the Romans, and to join themselves in "a league of amity and confederacy with them." 1. Mac. 8; Prideaux, ii, 166; Josephus' Antiq., book xii, chap. x, sec. 6. The Romans listened to the request of the Jews, and granted them a decree couched in these words:—

"The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans, to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them as far they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take from, this league of assistance, that shall be done with the common consent of the Romans. And whatever addition shall thus be made, it shall be of force." "This decree," says Josephus, "was written by Eupolemus, the son of John, and by Jason, the son of Eleazer, when Judas was high priest of the nation, and Simon, his brother, was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner."

At this time, the Romans were a small people, and began to work deceitfully, or with cunning, as the word signifies. And from this point they rose by a steady and rapid ascent to the height of power which they afterward attained.

VERSE 24. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fa-

thers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strongholds, even for a time.

The usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers, or the fathers' fathers, namely, receive these acquisitions through peaceful means. The custom, before unheard of, was now inaugurated, of kings' leaving by legacy their kingdoms to the Romans. Rome came into possession of a large portion of its provinces in this manner.

And those who thus came under the dominion of Rome derived no small advantage therefrom. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies, and rested in peace and safety under the ægis of the Roman power.

To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices *from* strongholds, instead of *against* them. This the Romans did from the strong fortress of their seven-hilled city. "Even for a time," doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse.

Verse 25. And he shall stir up his power and his courage against the king of the south with a great army; and the

king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him.

By verses 23 and 24, we are brought down this side of the league between the Jews and the Romans, B. C. 161, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time? They did. The war was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief glance at the circumstances that led to this conflict.

Mark Antony, Augustus Cæsar, and Lepidus, constituted the Triumvirate which had sworn to avenge the death of Julius Cæsar. This Antony became the brother-in-law of Augustus, by marrying his sister Octavia. Antony was sent into Egypt on government business, but fell a victim to the arts and charms of Cleopatra, Egypt's dissolute queen. So strong was the passion he conceived for her, that he finally espoused the Egyptian interests, rejected his wife Octavia to please Cleopatra, bestowed province after province upon the latter to gratify her avarice, celebrated a triumph at Alexandria instead of Rome, and otherwise so affronted the Roman people, that Augustus had no difficulty in leading them to engage heartily in a war against this enemy of their

country. The war was ostensibly against Egypt and Cleopatra; but it was really against Antony, who now stood at the head of Egyptian affairs. And the true cause of their controversy was, says Prideaux, that neither of them could be content with only half of the Roman Empire; for Lepidus having been deposed from the Triumvirate, it now lay between them, and each being determined to possess the whole, they cast the die of war for its possession.

Antony assembled his fleet at Samos. Five hundred ships of war, of extraordinary size and structure, having several decks one above another, with towers upon the head and stern, made an imposing and formidable array. These ships carried two hundred thousand foot, and twelve thousand horse. The kings of Libya, Cilicia, Cappadocia, Paphlagonia, Comagenia, and Thrace, were there in person; and those of Pontus, Judea, Lycaonia, Galatia and Media, had sent their troops. A more splendid and gorgeous military spectacle than this fleet of battle ships, as they spread their sails, and moved out upon the bosom of the sea, the world has rarely seen. Surpassing all in magnificence, came the galley of Cleopatra, floating like a palace of gold beneath a cloud of purple sails. Its flags and streamers fluttered in the wind, and trumpets and other instruments of war, made the heavens resound with notes of joy and triumph. Antony followed close after in a galley of almost equal magnificence. And the giddy queen, intoxicated with

the sight of the warlike array, short-sighted and vainglorious, at the head of her infamous troop of eunuchs, foolishly threatened the Roman capital with approaching ruin.

Cæsar Augustus, on the other hand, displayed less pomp but more utility. He had but half as many ships as Antony, and only eighty thousand foot. But all his troops were chosen men, and on board his fleet were none but experienced seamen; whereas Antony, not finding mariners sufficient, had been obliged to man his vessels with artisans of every class, men inexperienced, and more calculated to cause trouble, than to do real service in time of battle. The season being far consumed in these preparations, Cæsar made his rendezvous at Brondusium, and Antony at Corcyra, till the following year.

As soon as the season permitted, both armies were put in motion on both sea and land. The fleets at length entered the Ambracian Gulf in Epirus, and the land forces were drawn up on either shore in plain view. Antony's most experienced generals advised him not to hazard a battle by sea, with his inexperienced mariners, but to send Cleopatra back to Egypt, and hasten at once into Thrace or Macedonia, and trust the issue to his land forces, who were composed of veteran troops. But he, illustrating the old adage, *Quem Deus vult perdere prius dementat* (whom God wishes to destroy, he first makes mad), infatuated by Cleopatra, seemed only desirous of pleasing her; and she, trusting to ap-

pearances only, deemed her fleet invincible, and advised immediate action.

The battle was fought, September 2, B. C. 31, at the mouth of the gulf of Ambracia, near the city of Actium. The stake was the world for which these stern warriors, Antony and Cæsar, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued. For she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet. Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Cæsar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained.

This battle doubtless marks the commencement of the "time" mentioned in verse 24. And as during this "time" devices were to be forecast from the stronghold, or Rome, we should conclude that at the end of that period, western supremacy would cease, or such a change take place in the empire, that that city would no longer be considered the seat of government. From B. C. 31, a prophetic time, or 360 years, would bring us to A. D. 330. And it hence becomes a noteworthy fact that the seat of empire was removed from Rome to Constantinople, by Constantine the Great in that very year. See *Encyclopedia Americana*, art., Constantinople.

VERSE 26. Yea, they that feed of the portion of his meat

shall destroy him, and his army shall overflow; and many shall fall down slain.

The cause of Antony's overthrow was the desertion of his allies and friends, those that fed of the portion of his meat. First, Cleopatra, as already described, suddenly withdrew from the battle, taking sixty ships of the line with her. Secondly, the land army, disgusted with the infatuation of Antony, went over to Cæsar, who received them with open arms. Thirdly, when Antony arrived at Libya he found that the forces which he had there left under Scorpus to guard the frontier, had declared for Cæsar. Fourthly, being followed by Cæsar into Egypt, he was betrayed by Cleopatra, and his forces surrended to Cæsar. Hereupon in rage and despair he took his own life.

VERSE 27. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

Antony and Cæsar were formerly in alliance. Yet under the garb of friendship, they were both aspiring and intriguing for universal dominion. Their protestations of deference to, and friendship for, each other; were the utterances of hypocrites. They spoke lies at one table. Octavia, the wife of Antony and sister of Cæsar, declared to the people of Rome at the time Antony divorced her, that she had consented to marry him solely with the hope that it would prove a pledge of union between Cæsar and Antony. But that counsel did not prosper. The rupture came; and in the con-

flict that ensued, Cæsar came off entirely victorious.

VERSE 28. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

Two returnings from foreign conquests are here brought to view; the first, after the events narrated in verses 26 and 27, and the second, after this power had had indignation against the holy covenant, and had performed exploits. The first was fulfilled in the return of Cæsar, after his expedition against Egypt and Antony. He returned to Rome with abundant honor and riches; for, says Prideaux (ii, 380), "At this time such vast riches were brought to Rome from Egypt on the reducing of that country, and the return of Octavianus [Cæsar] and his army from thence, that the value of money fell one-half, and the price of provisions and all vendible wares was doubled thereon." Cæsar celebrated his victories in a three-days' triumph, a triumph which Cleopatra herself would have graced, as one of the royal captives, had she not artfully caused herself to be bitten by the fatal asp.

The next great enterprise of the Romans after the overthrow of Egypt, was the expedition against Judea, and the capture and destruction of Jerusalem. The holy covenant is doubtless the covenant which God has maintained with his people, beginning it with Abraham, and renewing it, since Christ, with all believers in him. The Jews rejected Christ; and, according to the prophecy that

all who would not hear that prophet should be cut off, they were destroyed out of their own land, and scattered to every nation under heaven. And while Jews and Christians alike suffered under the oppressive hands of the Romans, we think it was in the reduction of Judea especially that the exploits mentioned in the text were exhibited.

Under Vespasian, the Romans invaded Judea and took the cities of Galilee, Chorazin, Bethsaida, and Capernaum, where Christ had been rejected. They destroyed the inhabitants, and left nothing but ruin and desolation. Titus besieged Jerusalem. He drew a trench around it, according to the prediction of the Saviour. A terrible famine ensued, the equal of which the world has, perhaps, at no other time witnessed. Moses had predicted that in the terrible calamities to come upon the Jews if they departed from God, even the tender and delicate woman should eat her own children in the straitness of the siege wherewith their enemies should distress them. Under the siege of Jerusalem by Titus, a literal fulfillment of this prediction occurred; and he, hearing of the inhuman deed, but forgetting that he was the one who was driving them to such direful extremities, swore the eternal extirpation of the accursed city and people.

Jerusalem fell in A. D. 70. As an honor to himself, the Roman commander had determined to save the temple; but the Lord had said that there should not remain one stone upon another which should not be thrown down. A Roman soldier seized a

brand of fire, and, climbing upon the shoulders of his comrades, thrust it into one of the windows of the beautiful structure. It was soon in the arms of the devouring element. The frantic efforts of the Jews to extinguish the flames were seconded by Titus himself, but all in vain. Seeing that the temple must perish, Titus rushed in and bore away the golden candlestick, the table of show-bread, and the volume of the law, wrapped in golden tissue. The candlestick was afterward deposited in Vespasian's Temple to Peace, and copied on the triumphal arch of Titus, where its mutilated image is yet to be seen.

The siege of Jerusalem lasted five months. In that siege eleven hundred thousand Jews perished, and ninety-seven thousand were taken prisoners. the city was so amazingly strong that Titus exclaimed when viewing the ruins, "We have fought with the assistance of God." The city was completely leveled, and the foundations of the temple were ploughed up by Tarentius Rufus. The duration of the whole war was seven years, and one million four hundred and sixty-two thousand persons are said to have fallen victims to its fatal horrors.

Thus this power performed great exploits, and again returned to his own land.

VERSE 29. **At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.**

The time appointed is probably the prophetic

time of verse 24, of which we have previously spoken. It closed, as already shown, in A. D. 330, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal of the downfall of the empire. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman Empire was divided into three parts, between his three sons, Constantius, Constantine II., and Constans. Constantine II. and Constans quarreled, and Constans being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A. D. 353. The barbarians of the north soon began their depredations, and extended their conquests till the imperial power of the West expired in A. D. 476.

This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople, directly led.

VERSE 30. For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse, namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isa. 23:1, has this note: "From the land of Chittim it is revealed to them. The news of the destruction of Tyre, by Nebuchadnezzar, is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse six, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Ægean Seas. So also Jochri on the same place." Kitto gives the same locality to Chittim, namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city as situated in that land, namely, Carthage.

Was ever a naval warfare, with Carthage as a base of operations, waged against the Roman Empire? Those who have read of the terrible onslaught of the Vandals upon Rome under the fierce Genseric, can readily answer in the affirmative. Sallying every spring from the port of Carthage, at the head of his numerous and well-disciplined naval forces, he spread consternation through all the maritime provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the

prophecy to this very time. In verse 29, the transfer of empire to Constantinople we understand to be mentioned. Following in due course of time as the next remarkable revolution, came the eruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A. D. 428–468 mark the career of Genseric.

"He shall be grieved and return." This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first, by Marjorian, the second, by Leo, both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its "eternal city" pillaged by the enemy.

"Indignation against the covenant;" that is, the Holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Goths, Huns, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic church. It was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be the head of the church, and the corrector of heretics. Then it was decreed that the Bible was a dangerous book, and should not be read by the common people, but all questions in dispute should be submitted to the pope. Thus was indignity heaped upon God's word. And the emperors of Rome, the eastern division of which still continued, had intelligence or connived with the

church of Rome which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down heresy. The man of sin was raised to his ungodly throne by the defeat of the Arian Goths, who then held possession of Rome, in A. D. 538.

VERSE 31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

The power of the empire was committed to the carrying on of the work before mentioned. And they shall pollute the sanctuary of strength, or Rome. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths, Huns, and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of the empire from Rome to Constantinople; which contributed more than anything else to the downfall of Rome. The passage would then be parallel to Dan. 8:11, and Rev. 13:2.

"And they shall take away the daily sacrifice." It was shown on Dan. 8:13, that "sacrifice" is a word erroneously supplied; that it should be desolation; and that the expression denotes a desolating power of which the abomination of desolation is but the counterpart, and to which it succeeds in point

of time. The daily desolation was paganism, the abomination of desolation is the papacy. But it may be asked how this can be the papacy, since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of the eleventh, which does not refer to that event. Daniel, in the 9th chapter, speaks of desolations, and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the daily desolation and the other is pre-eminently the transgression or abomination of desolation.

How was the daily, or paganism, taken away? As this is spoken of in connection with the placing or setting up of the abomination of desolation, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.

As we approach the year A. D. 508, we behold a

grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, A. D. 496, the French and other nations of Western Rome were pagan; but subsequently to that event, the efforts to convert idolaters to Christ were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of "Most Christian Majesty," and "Eldest Son of the Church." Between that time and A. D. 508, by alliances, capitulations, and conquests, the Arborici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.

From the time when these successes were fully accomplished, namely, 508, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress that faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity, as exhibited in the Catholic church, was, and is, only paganism baptized.

In England, Arthur, the first Christian king, founded the Christian worship on the ruin of the pagan. Rapin, who claims to be exact in the chronology of events, states that he was elected monarch of Britain in 508. Book ii, p. 124.

The condition of the see of Rome was also peculiar at this time. In 498, Symmachus ascended the pontifical throne as a recent convert from paganism. He reigned to A. D. 514. He found his way to the papal chair, says Du Pin, by striving with his competitor even unto blood. He received adulation as the successor of St. Peter, and struck the key note of papal assumption, by presuming to excommunicate the emperor Anastasius. The most servile flatterers of the pope now began to maintain that he was constituted judge in the place of God, and that he was the vicegerent of the Most High.

Such was the direction in which events were tending in the West. What posture did affairs at the same time assume in the East? A strong papal party now existed in all parts of the empire. The adherents of this cause in Constantinople, encouraged by the success of their brethren in the West, deemed it safe to commence open hostilities in behalf of their master at Rome. In 508, their partisan zeal culminated in a whirlwind of fanaticism and civil war, which swept in fire and blood through the streets of the eastern capital. Gibbon, under the years 508–514, speaking of the commotions in Constantinople, says:—

"The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics before his face rehearsed the genuine Trisagion; they exulted in

the offer which he proclaimed by the voice of a herald of abdicating the purple; they listened to the admonition that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow-Christians, till he obtained the recall of the bishops, the satisfaction of the pope, and the establishment of the council of Chalcedon, an orthodox treaty, relunctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace."—*Decline and Fall*, Vol. iv, p. 526.

Let it be marked that in this year, 508, paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic church for the first time waged a successful war against both the civil authority of the empire and the church of the East, which had for the most part embraced the Monophosite doctrine. The extermination of 65,000 heretics was the result.

With the following extract from the Second Advent Manual, pp. 79–81, we close the testimony on this point: "We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of paganism (since claimed as the 'patrimony of St. Peter') in 508. We look a few years into the past, and the rude paganism of the northern barbarians is pouring down upon the nominally Christian em-

pire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls, and is broken into fragments. One by one the lords and rulers of these fragments abandon their paganism and profess the Christian faith. In religion, the conquerors are yielding to the conquered. But still paganism is triumphant. Among its supporters there is one stern and successful conqueror. (Clovis.) But soon he also bows before the power of the new faith, and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A. D. 508.

"In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant 'monarch,' Christianized.

"The pontiff for the period on which we stand is a recently-converted pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling 'the place of God on earth.' The senate is so far under his power, that on suspicion that the interests of the see of Rome demand it, they excommunicate the emperor. . . . In 508, the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, *At what time* was paganism so far suppressed as to make room for its substitute and successor, *the papal abomination?* When was this abomination placed in a position to start on its career of blasphemy and blood? *Is there any other date for its being 'placed,' or 'set up,' in the room of paganism, but 508?* If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination. The others are at length subdued, 'and kings, and peoples, and multitudes, and nations, and tongues,' are brought under the spell which prepares them, even while 'drunken with the blood of the martyrs of Jesus,' to 'think they are doing

God service,' and to fancy themselves the exclusive favorites of Heaven, while becoming an easier and richer prey for the damnation of hell."

From these evidences we think it clear that the daily, or paganism, was taken away in A. D. 508. This was preparatory to the setting up, or establishment, of the papacy, which was a separate and subsequent event. Of this, the prophetic narrative now leads us to speak.

"And they shall place the abomination that maketh desolate." Having shown quite fully what constituted the taking away of the daily, or paganism, we now inquire, When was the abomination that maketh desolate, or the papacy, placed, or set up? The little horn that had eyes like the eyes of man was not slow to see when the way was open for his advancement and elevation. From the year 508, its progress toward universal supremacy was without parallel.

When Justinian was about to commence the Vandal war, A. D. 533, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople, as to which should have the precedency, by giving the preference to Rome, and declaring, in the fullest and most unequivocal terms, that the bishop of that city should

be chief of the whole ecclesiastical body of the empire. A work on the Apocalypse, by Rev. George Croly, of England, published in 1827, gives a detailed account of the events by which the supremacy of the pope of Rome was secured. He gives the following as the terms in which the decree of Justinian was expressed :—

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John the most holy archbishop of our city of Rome, patriarch.

"Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father ; we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches ; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

"Therefore we have made no delay in *subjecting and uniting to your holiness all the priests of the whole East.* . . . . We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is THE HEAD OF ALL THE HOLY CHURCHES ; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair."—*Croly*, pp. 114, 115.

"The emperor's letter," continues Mr. Croly, "must have been sent before the 25th of March, 533. For in his letter of that date to Epiphanius, he speaks of its having been already dispatched, and repeats his decision, that all affairs touching the church shall be referred to the pope, 'head of all

bishops and the true and effective *corrector of heretics.*' "

The pope, in his answer, returned the same month of the following year, 534, observes that among the virtues of Justinian, "one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all."

The "Novellæ" of the Justinian code give unanswerable proof of the authenticity of the title. The preamble of the 9th states that "as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the Pontificate." The 131st, on the ecclesiastical titles and privileges, chapter 2, states: "We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome."

Toward the close of the sixth century, John of Constantinople denied the Roman supremacy, and assumed for himself the title of universal bishop; whereupon, Gregory the Great, indignant at the usurpation, denounced John, and declared, with unconscious truth, that he who would assume the title of universal bishop was Antichrist. Phocas, in 606, suppressed the claim of the bishop of Constantinople, and vindicated that of the bishop of Rome. But Phocas was not the founder of papal supremacy. Says Croly, "That Phocas repressed the claim of the

bishop of Constantinople is beyond a doubt. But the highest authorities among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533." Again he says: "On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grants of supremacy to the pope formally given. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer."

Such were the circumstances attending the decree of Justinian. But the provisions of this decree could not at once be carried into effect; for Rome and Italy were held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was commenced in 534. The management of the campaign was intrusted to Belisarius. On his approach toward Rome, several cities forsook Vitijes, their Gothic and heretical sovereign, and joined the armies of the Catholic emperor. The Goths, deciding to delay offensive operations till spring, allowed Belisarius to enter Rome without opposition. "The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance."

Belisarius entered Rome Dec. 10, 536. But this was not an end of the struggle; for the Goths, rallying their forces, resolved to dispute his possession of the city by a regular siege. They commenced in March, 537. Belisarius feared despair and treachery on the part of the people. Several senators, and Pope Sylverius, on proof or suspicion of treason, were sent into exile. The emperor commanded the clergy to elect a new bishop. After solemnly invoking the Holy Ghost, says Gibbon, they elected the deacon Vigilius, who, by a bribe of two hundred pounds of gold, had purchased the honor.

The whole nation of the Ostrogoths had been assembled for the siege of Rome; but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the walls of the city; and the year and nine days, during which the siege lasted, witnessed almost the entire consumption of the whole nation. In the month of March, 538, dangers beginning to threaten them from other quarters, they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation, or their identity as a people.

Thus the Gothic horn, the last of the three, was plucked up before the little horn of Dan. 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian, five years before. The saints, times and laws, were now in his hands, not in purpose only, but in

fact. And this must therefore be taken as the year when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy.

VERSE 32. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

Those that forsake the covenant, the Holy Scriptures, and think more of the decrees of popes and the decisions of councils than they do of the word of God,—these shall he, the pope, corrupt by flatteries; that is, lead them on in their partisan zeal for himself by the bestowment of wealth, position, and honors.

At the same time, a people shall exist who know their God; and these shall be strong, and do exploits. These were those who kept pure religion alive in the earth during the dark ages of papal rule, and performed marvelous acts of self-sacrifice and religious heroism in behalf of their faith. Prominent among these, stand the Waldenses, Albigenses, Huguenots, etc.

VERSE 33. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

The long period of papal persecution against those who were struggling to maintain the truth and instruct their fellow-men in ways of righteousness, is here brought to view. The number of the days during which they were thus to fall, is given in Dan. 7:25; 12:7; Rev. 12:6, 14; 13:5.

VERSE 34. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

In Rev. 12, where this same papal persecution is brought to view, we read that the earth helped the woman by opening her mouth and swallowing up the flood which the dragon cast out after her. The great Reformation by Luther and his co-workers furnished the help here foretold. The German States espoused the Protesant cause, protected the reformers, and restrained the work of persecution so furiously carried on by the papal church. But when they should be helped, and the cause begin to become popular, many should cleave unto them with flatteries, or embrace the cause from unworthy motives, be insincere, hollow-hearted, and speak smooth and friendly words through a policy of self-interest.

VERSE 35. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed.

Though restrained, the spirit of persecution was not destroyed. It broke out wherever there was opportunity. Especially was this the case in England. The religious state of that kingdom was fluctuating, it being sometimes under Protestant, and sometimes under papal, jurisdiction, according to the religion of the ruling house. The bloody queen Mary was a mortal enemy to the Protestant cause, and multitudes fell victims to her relentless persecutions. And this condition of affairs was to

last more or less to the time of the end. The natural conclusion would be that when the time of the end should come, this power which the church of Rome had possessed to punish heretics, which had been the cause of so much persecution, and which had for a time been restrained, would now be taken entirely away; and the conclusion would be equally evident that this taking away of the papal supremacy would mark the commencement of the period here called the time of the end. If this application is correct, the time of the end commenced in 1798; for there, as already noticed, the papacy was overthrown by the French, and has never since been able to wield the power it before possessed.

VERSE 36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done.

The king here introduced cannot denote the same power which was last noticed, namely, the papal power; for the specifications will not hold good, if applied to that power. Take a declaration in the next verse: "Nor regard any god." This has never been true of the papacy. God and Christ, though often placed in a false position, have never been set aside and rejected from that system of religion. The only difficulty in applying it to a new power lies in the definite article "the;" for, it is urged, the expression "*the* king" would identify this as the one last spoken of. If it could

be properly translated *a* king, there would be no difficulty; and it is said that some of the best Biblical critics give it this rendering, Mede, Wintle, Boothroyd, and others, translating the passage, "A certain king shall do according to his will," thus clearly introducing a new power upon the stage of action.

Three particulars must be shown in the power which fulfills this prophecy: 1. It must assume the character here delineated near the commencement of the time of the end, to which we were brought down in the preceding verse. 2. It must be a willful power. 3. It must be an atheistical power. Or perhaps the two latter might be united by saying that its willfulness would be manifested in the direction of atheism. A revolution exactly answering to this description did take place in France at the time indicated in the prophecy. Voltaire had sowed the seeds which bore their legitimate and baleful fruit. That godless infidel in his impious but impotent self-conceit had said, "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." Associating with himself such men as Rousseau, De Alembert, Diderot, and others, he undertook the work. They sowed to the wind and reaped the whirlwind. Their efforts culminated in the revolution of 1793, when the Bible was discarded, and the existence of the Deity denied, as the voice of the nation.

The historian thus describes this great religious change:—

"It was not enough, they said, for a regenerate nation to have dethroned earthly kings, unless she stretched out the arm of defiance toward those powers which superstition had represented as reigning over boundless space."—*Scott's Napoleon*, vol. i., p. 172.

Again he says :—

"The constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever enacted in the face of a *national representation*. . . . He was brought forward in full procession, to declare to the convention that the religion which he had taught so many years was, in every respect, a piece of PRIESTCRAFT, which had no foundation either in history or *sacred truth*. He *disowned*, in solemn and explicit terms, the EXISTENCE OF THE DEITY to whose worship he had been consecrated, and devoted himself in future to the homage of Liberty, Equality, Virtue, and Morality. He then laid on the table his Episcopal decorations, and received a fraternal embrace from the president of the convention. Several apostate priests followed the example of this prelate. . . . The world for the FIRST time, heard an assembly of men, born and educated in civilization, and assuming the right to *govern* one of the finest of the European nations, uplift their *united* voice to DENY the most solemn truth which man's soul receives, and RENOUNCE UNANIMOUSLY THE BELIEF AND WORSHIP OF DEITY."—*Ibid.*, vol. i, p. 173.

A late writer in *Blackwood's Magazine* says :—

"France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single State which, by the decree of her legislative assembly, pronounced that there was no GOD, and of which

the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."

But there are other more striking specifications still fulfilled in this power.

VERSE 37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.

The word for woman and wife are in the original the same; and Bishop Newton observes that this passage would be more properly rendered "the desire of wives." This would seem to indicate that this government, at the same time it declared that God did not exist, would trample under foot the law which that God had given to regulate the marriage institution. And we find that the historian has, unconsciously perhaps, and if so, all the more significantly, coupled together the atheism and licentiousness of this government in the same order in which they are presented in the prophecy. He says :—

"Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in, and cast loose at pleasure when their taste was changed or their appetite gratified. If fiends had set themselves at work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent, in domestic life, and obtaining at the same time an assurance that the mis-

chief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation or licensed concubinage. Sophie Arnoult, an actress famous for the witty things she said, described the republican marriage as the sacrament of adultery. These anti-religious and anti-social regulations did not answer the purpose of the frantic and inconsiderate zealots, by whom they had been urged forward."—*Scott's Napoleon*, vol. i, p. 173.

"Nor regard any god." In addition to the testimony already presented, to show the utter atheism of the nation at this time, the following fearful language of madness and presumption is to be recorded:—

"The fear of God is so far from being the beginning of wisdom, that it is the beginning of folly. Modesty is only an invention of refined voluptuousness. The *Supreme King*, the God of the Jews and the Christians, *is but a phantom. Jesus Christ is an impostor.*

Another writer says:—

"In August 26, 1792, an open profession of atheism was made by the National Convention; and corresponding societies and atheistical clubs were everywhere fearlessly held in the French nation. Massacres and the reign of terror became the most horrid."—*Smith's Key to Revelation*, p. 323.

"Herbert, Chaumette, and their associates, appeared at the bar and declared that God did not exist."—*Alison*, vol. i, p. 150.

At this juncture, all religious worship was prohibited, except that of liberty and the country. The gold and silver plate of the churches was seized upon and desecrated. The churches were closed.

The bells were broken and cast into cannon. The Bible was publicly burned. The sacramental vessels were paraded through the streets on an ass, in token of contempt. The Sabbath was abolished, and death was declared, in conspicuous letters posted over their burial places, to be an eternal sleep. But the crowning blasphemy, if these orgies of hell admit of degrees, remained to be performed by the comedian Monvel, who, as a priest of Illuminism said:—

"God, if you exist, avenge your injured name. I bid you defiance! You remain silent. You dare not launch your thunders! Who, after this, will believe in your *existence?* The whole ecclesiastical establishment was destroyed." —*Scott's Napoleon*, vol. i, p. 173.

Behold what man is when left to himself, and what infidelity is when the restraints of law are thrown off, and it has the power in its own hands! Can it be doubted that these scenes are what the omniscient eye foresaw and noted on the sacred page when it pointed out a kingdom to arise which should exalt itself above every god and disregard them all?

VERSE 38. But in his estate shall he honor the God of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

We meet a seeming contradiction in this verse. How can a nation disregard every god, and yet honor the god of forces? It could not at one and the same time hold both these positions. But it

might for a time disregard all gods, and then subsequently introduce another worship and regard the god of forces. Did such a change occur in France at this time? It did. The attempt to make France a godless nation produced such anarchy that the rulers feared the power would pass entirely out of their hands, and therefore perceived that, as a political necessity, some kind of worship must be introduced; and they did not intend to introduce any movement which would increase devotion or develop any true spiritual character among the people, but only such as would keep themselves in power, and give them control of the national forces. A few extracts from history will show this. Liberty and country were at first the objects of adoration. "Liberty, equality, virtue, and morality," the very opposite of anything they possessed in fact or exhibited in practice, were words which they set forth as describing the deity of the nation. In 1794 the worship of the Goddess of Reason was introduced, and is thus described by the historian:—

"One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the Convention were thrown open to a band of musicians, preceded by whom, the members of the municipal body entered in solemn procession, singing a hymn in praise of Liberty, and escorting as the object of their future worship, a vailed female whom they termed the Goddess of Reason. Being brought within the bar, she was unvailed with great form, and placed on the right hand of the president, when she was generally recognized as a dancing girl of the opera, with whose charms most of the persons present were acquainted from her appearance on the stage, while the expe-

rience of individuals was further extended. To this person, as the fittest representative of that reason whom they worshipped, the National Convention of France rendered public homage. This impious and ridiculous mummery had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the Revolution."—*Scott's Life of Napoleon.*

In introducing the worship of Reason, in 1794, Chaumette said:—

"Legislative fanaticism has lost its hold; it has given place to reason. We have left its temples; they are regenerated. To-day an immense multitude are assembled under its Gothic roofs, which, for the first time, will re-echo the voice of truth. There the French will celebrate their true worship—that of Liberty and Reason. There we will form new vows for the prosperity of the armies of the Republic; there we will abandon the worship of inanimate idols for that of reason—this animated image, the masterpiece of creation.

"A vailed female, arrayed in blue drapery, was brought into the convention; and Chaumette, taking her by the hand—

"Mortals," said he, "cease to tremble before the powerless thunders of a God, whom your fears have created. Henceforth acknowledge NO DIVINITY but REASON. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this. . . . . Fall before the august Senate of Freedom—Vail of Reason.

"At the same time the goddess appeared personified by a celebrated beauty, Madame Millard, of the opera, known in more than one character to most of the Convention. The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted amidst an immense crowd to the cathedral of Notre Dame, to *take the place of*

the Deity. Then she was elevated on the high altar, and received the adoration of all present.

"On the 11th of November, the popular society of the museum entered the hall of the municipality, exclaiming, 'Vive la Reason!' and carrying on the top of a pole the half-burnt remains of several books, among others the breviaries and the Old and New Testaments, which 'expiated in a great fire,' said the president, 'all the fooleries which they have made the human race commit.'

"The most sacred relations of life were at the same period placed on a new footing suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Mademoiselle Arnoult, a celebrated comedian, expressed the public feeling when she called 'marriage the sacrament of adultery.'"—*Ibid.*

Truly, this was a strange god, whom the fathers of that generation knew not. No such deity had ever before been set up as an object of adoration. And well might it be called the god of forces; for the object of the movement was to cause the people to renew their covenant and repeat their vows for the prosperity of the armies of France. Read again a few lines from the extract already given:—

"We have left its temples; they are regenerated. To-day an immense multitude are assembled under its Gothic roofs, which, for the first time, will re-echo the voice of truth. There the French will celebrate their true worship—that of Liberty and Reason. There we will *form new vows for the prosperity of the armies of the Republic.*"

VERSE 39. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.

The system of paganism which had been introduced into France, as exemplified in the worship of the idol set up in the person of the Goddess of Reason, and regulated by a heathen ritual which had been enacted by the National Assembly for the use of the French people continued in force till the appointment of Napoleon to the provisional consulate of France in 1799. The adherents of this strange religion occupied the fortified places, the strongholds of the nation, as expressed in this verse.

But that which serves to identify the application of this prophecy to France, perhaps as clearly as any other particular, is the statement made in the last clause of the verse, namely, that they should "divide the land for gain." Previous to the revolution, the landed property of France was owned by a few landlords in immense estates. These estates were required by the law to remain undivided so that no heirs or creditors could partition them. But revolution knows no law; and in the anarchy that now reigned, as noted also in the eleventh of Revelation, the titles of the nobility were abolished, and their lands disposed of in small parcels for the benefit of the public exchequer. The government was in need of funds, and these large landed estates were confiscated and sold at auction, in parcels to suit purchasers. The historian thus records this unique transaction:—

"The confiscation of two-thirds of the landed property of the kingdom, which arose from the decrees of the Convention against the emigrants, clergy, and persons convicted at

the Revolutionary Tribunals, ... placed funds worth above £700,000,000 sterling at the disposal of the government."—*Alison*, vol. iv, p. 151.

When did ever an event transpire, and in what country, fulfilling a prophecy more completely than this? As the nation began to come to itself, a more rational religion was demanded, and the heathen ritual was abolished. The historian thus describes that event:—

"A third and bolder measure was the discarding of the heathen ritual, and re-opening the churches for Christian worship; and of this the credit was wholly Napoleon's, who had to contend with the philosophic prejudices of almost all his colleagues. He, in his conversations with them, made no attempts to represent himself a believer in Christianity, but stood only on the necessity of providing the people with the regular means of worship, wherever it is meant to have a state of tranquility. The priests who chose to take the oath of fidelity to the government were re-admitted to their functions; and this wise measure was followed by the adherence of not less than 20,000 of these ministers of religion, who had hitherto languished in the prisons of France."—*Lockhart's Life of Napoleon*, vol. i, p. 154.

Thus terminated the reign of terror and the infidel revolution. Out of its ruins rose Bonaparte, to guide the tumult to his own elevation, place himself at the head of the French government, and strike terror to the hearts of nations.

VERSE 40. And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

After a long interval, the king of the south and the king of the north again appear on the stage of action. We have met with nothing to indicate that we are to look to any different localities for these powers from those which, shortly after the death of Alexander, constituted respectively the southern and northern divisions of his empire. The king of the south was at that time Egypt, and the king of the north was Syria, including Thrace and Asia Minor. Egypt is still, by common agreement, the king of the south, while the territory which at first constituted the king of the north, has been for the past four hundred years wholly included within the dominions of the Sultan of Turkey. To Egypt and Turkey then, in connection with the power last under consideration, we must look for a fulfillment of the verse before us.

This application of the prophecy calls for a conflict to spring up between Egypt and France, and Turkey and France, in 1798; which year we have seen to be the commencement of the time of the end; and if history testifies that such a triangular war did break out in that year, it will be conclusive proof of the correctness of the application.

We inquire, therefore, Is it a fact that at the time of the end, Egypt did "push," or make a comparatively feeble resistance, while Turkey did come like a resistless "whirlwind," against "him," that is, the government of France? We have already produced some evidence that the time of the end commenced in 1798; and no reader of history need

be informed that in that very year a state of open hostility between France and Egypt was inaugurated.

To what extent this conflict owed its origin to the dreams of glory deliriously cherished in the ambitious brain of Napoleon Bonaparte, the historian will form his own opinion; but the French, or Bonaparte, at least, contrived to make Egypt the aggressor. Thus, when in the invasion of that country he had secured his first foothold in Alexandria, he declared that "he had not come to ravage the country or to wrest it from the Grand Seignior, but merely to deliver it from the domination of the Mamelukes, and to *revenge the outrages which they had committed against France.*"—*Thiers' French Revolution*, vol. iv, p. 268. Again the historian says: "Besides, he [Bonaparte] had strong reasons to urge against them [the Mamelukes]; for they had never ceased to ill-treat the French."—*Ib.* p. 273.

The beginning of the year 1798 found France indulging in immense projects against the English. The Directory desired Bonaparte to undertake at once a descent upon England; but he saw that no direct operations of that kind could be judiciously undertaken before the fall; and he was unwilling to hazard his growing reputation, by spending the summer in idleness. "But," says the historian, "he saw a far-off land, where a glory was to be won which would gain a new charm in the eyes of his countrymen, by the romance and mystery which

hung upon the scene. Egypt, the land of the Pharaohs and the Ptolemies, would be a noble field for new triumphs."—*White's History of France*, p. 469. But while still broader visions of glory opened before the eyes of Bonaparte in those eastern historic lands, covering not Egypt only, but Syria, Persia, Hindostan, even to the Ganges itself, he had no difficulty in persuading the Directory that Egypt was the vulnerable point through which to strike at England, by intercepting her eastern trade. Hence, on the pretext above mentioned, the Egyptian campaign was undertaken.

The downfall of the papacy, which marked the termination of the 1260 years, and, according to verse 35, showed the commencement of the time of the end, transpired on the 10th of February, 1798, when Rome fell into the hands of Berthier, the general of the French. On the 5th of March following, Bonaparte received the decree of the Directory relative to the expedition against Egypt. May 3, he left Paris, and set sail from Toulon the 19th, with a large naval armament, consisting of 500 sail, carrying 40,000 soldiers and 10,000 sailors. July 5, Alexandria was taken, and immediately fortified. On the 23d, the decisive battle of the pyramids was fought, in which the Mamelukes contested the field with valor and desperation, but were no match for the disciplined legions of the French. Murad Bey lost all his cannon, 400 camels, and 3000 men. The loss of the French was comparatively slight. On the 24th, Bonaparte en-

tered Cairo, the capital of Egypt, and only waited the subsidence of the floods of the Nile, to pursue Murad Bey to Upper Egypt whither he had retired with his shattered cavalry, and so make a conquest of the whole country. Thus the king of the south was able to make but a feeble resistance.

At this juncture, however, the situation of Napoleon began to grow precarious. The French fleet, which was his only channel of communication with France, was destroyed by the English under Nelson at Aboukir; and on September 2, of this same year, 1798, the Sultan of Turkey, under feelings of jealousy against France, artfully fostered by the English ambassadors at Constantinople, and exasperated that Egypt, so long a semi-dependency of the Ottoman Empire, should be transformed into a French province, declared war against France. Thus the king of the north [Turkey] came against him [France] in the same year that the king of the south [Egypt] "pushed," and both "at the time of the end;" which is another conclusive proof that the year 1798 is the year which begins that period.

Was the coming of the king of the north, or Turkey, like the whirlwind in comparison with the pushing of Egypt? Napoleon had crushed the armies of Egypt; he essayed to do the same thing with the armies of the Sultan, who were menacing an attack from the side of Asia. Feb. 27, 1799, with 18,000 men, he commenced his march from Cairo to Syria. He first took the fort of El-Arish, in the desert, then Jaffa (the Joppa of the Bible),

conquered the inhabitants of Naplous at Zeta, and was again victorious at Jafet. Meanwhile a strong body of Turks had intrenched themselves at St. Jean d'Acre, while swarms of Mussulmans gathered in the mountains of Samaria, ready to swoop down upon the French when they should besiege Acre. Sir Sidney Smith at the same time appeared before St. Jean d'Acre with two English ships, reinforced the Turkish garrison of that place, and captured the apparatus for the siege, which Napoleon had sent round by sea from Alexandria. A Turkish fleet soon appeared in the offing, which, with the Russian and English vessels then co-operating with them, constituted the "many ships" of the king of the north.

On the 18th of March the siege commenced. Napoleon was twice called away to save some French divisions from falling into the hand of the Mussulman hordes that filled the country. Twice also a breach was made in the wall of the city; but the assailants were met with such fury by the garrison, that they were obliged, despite their best efforts, to give over the struggle. After a continuance of sixty days, Napoleon raised the siege, sounded, for the first time in his career, the note of retreat, and on the 21st of May, 1799, commenced to retrace his steps to Egypt.

"And he shall overflow and pass over." We have found events which furnish a very striking fulfillment of the pushing of the king of the south, and the whirlwind onset of the king of the north,

against the French power. Thus far there is quite a general agreement in the application of the prophecy. We now reach a point where the views of expositors begin to diverge. To whom do the words, "he shall overflow and pass over," refer? to France or the king of the north? The application of the remainder of this chapter depends upon the answer to this question. From this point, two lines of interpretation are maintained. Some apply the words to France, and endeavor to find a fulfillment in the career of Napoleon. Others apply them to the king of the north, and accordingly point for a fulfillment to events in the history of Turkey. We speak of these two positions only, as the attempt which some make to bring in the papacy here is so evidently wide of the mark that its consideration need not detain us. If neither of these positions is free from difficulty, as we presume no one will claim that it is, absolutely, it only remains that we take that one which has the weight of evidence in its favor.

Respecting the application of the prophecy to Napoleon, or to France under his leadership, so far as we are acquainted with his history, we do not find events which we can urge with any degree of assurance, as the fulfillment of the remaining portion of this chapter; and hence do not see how it can be thus applied. It must, then, be fulfilled by Turkey, unless it can be shown (1) that the expression, "king of the north," does not apply to Turkey, or (2) that there is some other power be-

sides either France or the king of the north, which fulfilled this part of the prediction. But if Turkey, now occupying the territory which constituted the northern division of Alexander's empire, is not the king of the north of this prophecy, then we are left without any principle to guide us in the interpretation. And we presume all will be agreed that there is no room for the introduction of any other power here. The French king and the king of the north, are the only ones to whom the prediction can apply. The fulfillment must lie between them.

Some considerations certainly favor the idea that there is, in the latter part of verse 40, a transfer of the burden of the prophecy from the French power to the king of the north. The king of the north is introduced just before as coming forth like a whirlwind, with chariots, horsemen, and many ships. The collision between this power and the French we have already noticed. The king of the north with the aid of his allies, gained the day in this contest; and the French, foiled in their efforts, were driven back into Egypt. Now it would seem to be the more natural application to refer the "overflowing and passing over" to that power which emerged in triumph from that struggle; and that power was Turkey. We will only add that one who is familiar with the Hebrew assures us that the construction of this verse is such as to make it necessary to refer the overflowing and passing over to the king of the north, these words expressing the result of that movement which is just before likened to the fury of the whirlwind.

VERSE 41. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

The facts just stated relative to the campaign of the French aganist Turkey, and the repulse of the former at St. Jean d'Acre, were drawn chiefly from the Encyclopedia Americana. From the same source, we gather further particulars respecting the retreat of the French into Egypt, and the additional reverses which compelled them to evacuate that country.

Abandoning a campaign in which one third of the army had fallen victims to war and the plague, the French retired from St. Jean d'Acre, and after a fatiguing march of twenty-six days, re-entered Cairo in Egypt. They thus abandoned all the conquests they had made in Judea; and the "glorious land," Palestine, with all its provinces, here called "countries," fell back again under the oppressive rule of the Turk. Edom, Moab, and Ammon, lying outside the limits of Palestine, south and east of the Dead Sea and Jordan, were out of the line of March of the Turks from Syria to Egypt, and so escaped the ravages of that campaign. On this passage, Adam Clarke has the following note: "These and other Arabians, they [the Turks] have never been able to subdue. They still occupy the deserts, and receive a yearly pension of *forty thousand* crowns of gold from the Ottoman emperors to permit the caravans with the pilgrims for Mecca to have a free passage."

VERSE 42. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

On the retreat of the French to Egypt, a Turkish fleet landed 18,000 men at Aboukir. Napoleon immediately attacked the place, completely routing the Turks, and re-establishing his authority in Egypt. But at this point, severe reverses to the French arms in Europe called Napoleon home to look after the interests of his own country. The command of the troops in Egypt was left with Gen. Kleber, who, after a period of untiring activity for the benefit of the army, was murdered by a Turk in Cairo, and the command was left with Abdallah Menou. With an army which could not be recruited, every loss was serious.

Meantime, the English government, as the ally of the Turks, had resolved to wrest Egypt from the French. March 13, 1800, an English fleet disembarked a body of troops at Aboukir. The French gave battle the next day, but were forced to retire. On the 18th, Aboukir surrendered. On the 28th, reinforcements were brought by a Turkish fleet, and the grand vizier approached from Syria with a large army. The 19th, Rosetta surrendered to the combined forces of the English and Turks. At Ramanieh, a French corps of 4000 men was defeated by 8000 English and 6000 Turks. At Elmenayer, 5000 French were obliged to retreat, May 16, by the vizier who was pressing forward to Cairo with 20,000 men. The whole French army was now shut up in Cairo and Alexandria. Cairo cap-

itulated June 27, and Alexandria, Sept. 2. Four weeks after, Oct. 1, 1801, the preliminaries of peace were signed at London.

"Egypt shall not escape," were the words of the prophecy. This language seems to imply that Egypt would be brought into subjection to some power from whose dominion it would desire to be released. As between the French and Turks, how did this question stand with the Egyptians? They preferred French rule. In R. R. Madden's travels in Egypt, Nubia, Turkey, and Palestine, in the years 1824–27, published in London in 1829, it is stated that the French were much regretted by the Egyptians, and extolled as benefactors; that "for the short period they remained, they left traces of amelioration," and that, if they could have established their power, Egypt would now be comparatively civilized. In view of this testimony the language would not be appropriate if applied to the French; for the Egyptians did not desire to escape out of their hands. They did desire to escape from the hands of the Turks, but could not.

VERSE 43. **But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.**

In illustration of this verse we quote the following from "Historic Echoes of the voice of God," p. 49.

"History gives the following facts: When the French were driven out of Egypt, and the Turks took possession, the Sultan permitted the Egyptians to reorganize their gov-

erument as it was before the French invasion. He asked of the Egyptians neither soldiers, guns, nor fortifications, but left them to manage their own affairs independently, with the important exception of putting the nation under tribute to himself. In the articles of agreement between the Sultan and the Pasha of Egypt, it was stipulated that the Egyptians should pay annually to the Turkish government a certain amount of gold and silver, and 'six hundred thousand measures of corn, and four hundred thousand of barley.'"

"The Libyans and the Ethiopians," "the *Cushim*," says Dr. Clarke, "the unconquered Arabs," who have sought the friendship of the Turks, and many of whom are tributary to them to the present time.

VERSE 44. But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many.

On this verse also Dr. Clarke has a note which is worthy of mention. He says: "This part of the prophecy is allowed to be yet unfulfilled." His note was printed in 1825. In another portion of his comment, he says: "If the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the *east*, and the Russians on the *north*, will at some time greatly embarrass the Ottoman government."

Between this conjecture of Dr. Clarke's, written in 1825, and the Crimean war of 1853 to 1856, there is certainly a striking co-incidence, inasmuch as the very powers he mentions, the Persians on the east and the Russians on the north, were the ones which instigated that conflict. Tidings from

these powers troubled him [Turkey]. Their attitude and movements incited the Sultan to anger and revenge. Russia being the more aggressive party was the object of attack. Turkey declared war on her powerful northern neighbor in 1853. The world looked on in amazement to see a government which had long been called "the Sick Man of the East," a government whose army was dispirited and demoralized, whose treasuries were empty, whose rulers were vile and imbecile, and whose subjects were rebellious, and threatening secession, rush with such impetuosity into the conflict. The prophecy said that they should go forth with "great fury"; and when they thus went forth, the profane vernacular of an American writer described them as fighting "like devils." England and France, it is true, soon came to the help of Turkey; but she went forth in the manner described, and, as is reported, gained victory after victory, before receiving the assistance of these powers.

VERSE 45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

We have now traced the prophecy of the 11th of Daniel down, step by step, and have thus far found events to fulfill all its predictions. It has all been wrought out into history except this last verse. The predictions of the preceding verse having been fulfilled within the memory of the generation now living, we are carried by this one past our own day into the future; for no power

has yet performed the acts here described. But it is to be fulfilled; and its fulfillment must be accomplished by that power which has been continuously the subject of the prophecy from the 40th verse, down to this 45th verse. If the application to which we have given the preference, in passing over these verses, is correct, we must look to Turkey to make the move here indicated.

And let it here be noted how readily this could be done. Palestine, which contains the "glorious holy mountain," the mountain on which Jerusalem stands, "between the seas," the Dead Sea and the Mediterranean, is a Turkish province; and if the Turk should be obliged to retire hastily from Europe, he could easily go to any point within his own dominions, to establish his temporary headquarters, here appropriately described as the tabernacles, movable dwellings, of his palace; but he could not go beyond them. The most notable point within the limit of Turkey in Asia, is Jerusalem.

And mark, also, how applicable the language to that power: "He shall come to his end, and none shall help him." This plainly implies that this power has previously received help. And what are the facts? In the war against France in 1798–1801, in the war between Turkey and Egypt in 1838–1840, in the Crimean war in 1853–6, and in the late Russo-Turkish war, Turkey received the assistance of other powers, without which she would probably have failed to maintain her position. And it is a notorious fact that since the fall

of the Ottoman supremacy in 1840, that empire has existed only through the sufferance of the great powers of Europe. Without their pledged support, she would not be long able to maintain even a nominal existence, and when that is withdrawn, she must come to the ground. So the prophecy says the king comes to his end, and none help him; and he comes to his end, as we may naturally infer, *because* none help him; because the support previously rendered is withdrawn.

Have we any indications that this part of the prophecy is soon to be fulfilled? As we raise this inquiry, we look not to dim and distant ages in the past, whose events, so long ago transferred to the page of history, now interest only the few, but to the present, living, moving world. Are the nations which are now on the stage of action, with their disciplined armies and their multiplied weapons of war, making any movement looking to this end?

All eyes are now turned with interest toward Turkey; and the unanimous opinion of statesmen is, that the Turk is destined soon to be driven from Europe. Some years since, a correspondent of the N. Y. *Tribune*, writing from the East, said: "Russia is arming to the teeth, . . . to be avenged on Turkey. . . . . Two campaigns of the Russian army will *drive the Turks out of Europe.*" Carleton, formerly a correspondent of the Boston *Journal*, writing from Paris under the head of "The Eastern Question," said:—

"The theme of conversation during the last week has not

been concerning the Exposition, but the 'Eastern Question.' To what will it grow! Will there be war? What is Russia going to do? What position are the Western powers going to take? These are questions discussed not only in the *cafés*, and restaurants, but in the *Corps Legislatif*. Perhaps I cannot render better service at the present time than to group together some facts in regard to this question, which, according to present indications, are to engage the immediate attention of the world. What is the 'Eastern Question'? It is not easy to give a definition; for to Russia it may mean one thing, to France another, and to Austria still another; but sifted of every side issue, it may be reduced to this: the DRIVING OF THE TURK INTO ASIA, and a scramble for his territory."

Again he says:—

"Surely the indications are that the Sultan is destined soon to see the western border of his dominions break off, piece by piece. But what will follow? Are Roumania, Servia, Bosnia, and Albania, to set up as an independent sovereignty together, and take position among the nations? or is there to be a grand rush for the estate of the Ottoman? But that is of the future—*a future not far distant.*"

Shortly after the foregoing extracts were written, an astonishing revolution took place in Europe. France, one of the parties, if not the chief one, in the alliance to uphold the Ottoman throne, was crushed by Prussia. Prussia, another party, was too much in sympathy with Russia to interfere with her movements against the Turk. England, a third, in an embarrassed condition financially, could not think of entering into any contest in behalf of Turkey, without the alliance of France. Austria had not recovered from the blow she received in her late war with Prussia; and Italy was

busy with the matter of stripping the pope of his temporal power, and making Rome the capital of the nation. A writer in the N. Y. *Tribune* remarked that if Turkey should become involved in difficulty with Russia, she could count on the prompt "assistance of Austria, France, and England." But none of these powers, nor any others who would be likely to assist Turkey, were in any condition to do so, owing principally to the sudden and unexpected humiliation of the French nation.

Russia then saw that her opportunity had come. She accordingly startled all the powers of Europe in the fall of the same memorable year, 1870, by stepping forth and deliberately announcing that she designed to regard no longer the stipulations of the treaty of 1856. This treaty, concluded at the termination of the Crimean war, restricted the warlike operations of Russia in the Black Sea. But Russia must have the privilege of using those waters for military purposes, if she would carry out her designs against Turkey; hence her determination to disregard that treaty right at the time when none of the powers were in a condition to enforce it.

The ostensible reason urged by Russia, for her movements in this direction, was that she might have a sea-front and harbors in a warmer climate than the shores of the Baltic; but the real design was against Turkey. Thus the *Churchman*, of Hartford, Ct., in an able article on the present "European Medley," states that Russia in her en-

croachments upon Turkey, is not merely seeking a sea frontier, and harbors lying on the great highways of commerce, unclosed by arctic winters, but that, with a feeling akin to that which inspired the Crusades, she is "actuated by an intense desire to *drive the Crescent from the soil of Europe.*"

This desire on the part of Russia, has been cherished as a sacred legacy since the days of Peter the Great. That famous prince, becoming sole emperor of Russia in 1688, at the age of 16, enjoyed a prosperous reign of thirty-seven years, to 1725, and left to his successors a celebrated "last will and testament," imparting certain important instructions for their constant observance. The 9th article of that will enjoined the following policy:—

"To take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England."

The 11th article reads: "Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the

conquest of Constantinople (having excited war among the old States of Europe), by giving to Austria a portion of the conquest, which afterward will or can be reclaimed."

The following facts in Russian history will show how persistently this line of policy has been followed: "In 1696, Peter the Great wrested the Sea of Azov from the Turks and kept it. Next, Catharine the Great won the Crimea. In 1812, by the peace of Bucharest, Alexander I. obtained Moldavia, and the prettily-named province of Bessarabia, with its apples, peaches and cherries. Then came the great Nicholas, who won the right of the free navigation of the Black Sea, the Dardanelles and the Danube, but whose inordinate greed led him into the Crimean war, by which he lost Moldavia, and the right of navigating the Danube, and the unrestricted navigation of the Black Sea. This was no doubt a severe repulse to Russia, but it did not extinguish the designs upon the Ottoman power, nor did it contribute in any essential degree to the stability of the Ottoman empire. Patiently biding her time, Russia has been watching and waiting, and in 1870, when all the western nations were watching the Franco-Prussian war, she announced to the Powers that she would be no longer bound by the treaty of 1856, which restricted her use of the Black Sea; and since that time that sea has been, as it was one thousand years ago, to all intents and purposes, a *mare Russicum*."

Napoleon Bonaparte well understood the designs

of Russia, and the importance of her contemplated movements. While a prisoner on the island of St. Helena, he spoke to Governor Hudson as follows:—

"In the course of a few years, Russia will have Constantinople, part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. All the cojolery and flattery that Alexander practiced upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, and then God knows what may happen. The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new State which I meant to call into existence as a barrier to her eastern encroachments."

Kossuth, also, took the same view of the political board, when he said: "In Turkey will be decided the fate of the world."

The words of Bonaparte quoted above in reference to the destruction of "the equilibrium of Europe," reveals the motive which has induced the great powers to tolerate so long the existence on the continent of a nation which is false in religion, destitute of humanity, and a disgrace to modern civilization. Constantinople is regarded, by general consent, as the grand strategic point of Europe, and the powers have each sagacity or jealousy enough to see, or think they see, the fact that if any one of the European powers gains permanent possession of that point, as Russia desires to do, that power will be able to dictate terms to the rest of Europe. This position none of the powers are willing that

any other power should possess ; and the only apparent way to prevent it is for them all to combine, by tacit or express agreement, to keep each other out, and suffer the unspeakable Turk to drag along his sickly Asiatic existence on the soil of Europe. This is preserving that "balance of power" over which they are all so sensitive. But this cannot always continue. "He shall come to his end and none shall help him." The sick man seems determined to reduce himself most speedily to that degree of putrefaction, that Europe will be obliged to drive him into Asia, as a matter of safety to its own civilization.

When Russia in 1870 announced her intention to disregard the treaty of 1856, the other powers, though incapable of doing anything, nevertheless, as was becoming their ideas of their own importance, made quite a show of offended dignity. A congress of nations was demanded, and the demand was granted. The congress was held, and proved, as everybody expected it would prove, simply a farce, so far as restraining Russia was concerned. The San Francisco *Chronicle* of March, 1871, had this paragraph touching "The Eastern-Question Congress" :—

"It is quite evident that, as far as directing or controlling the action of the Muscovite government is concerned, the Congress is little better than a farce. England originated the idea of the Congress, simply because it afforded her an opportunity of abandoning, without actual dishonor, a position she had assumed rather too hastily, and Russia was complacent enough to join in the 'little game,' feeling satis-

fied that she would lose nothing by her courtesy. Turkey is the only aggrieved party in this dextrous arrangement. She is left face to face with her hereditary and implacable enemy; for the nations that previously assisted her, ostensibly through friendship and love of justice, but really through motives of self-interest, have evaded the challenge so openly flung into the arena by the Northern Colossus. It is easy to foresee the end of this Conference. Russia will get all she requires, another step will be taken toward the realization of Peter the Great's Will, and the Sultan will receive a foretaste of his apparently inevitable doom—*expulsion from Europe.*"

From that point, the smouldering fires of the "Eastern Question" continued to agitate and alarm the nations of Europe till in 1877 the flames burst forth anew. On the 24th of April in that year Russia declared war against Turkey—ostensibly to defend the Christians against the inhuman barbarity of the Turks—really, to make another trial to carry out her long-cherished determination, to drive the Turk from Europe. The events and the results of that war of 1877–8, the general reader will at this writing (1881) distinctly remember. It was evident from the first that Turkey was overmatched. Russia pushed her approaches till the very outposts of Constantinople were occupied by her forces. But diplomacy on the part of the alarmed nations of Europe again stepped in to suspend for awhile the contest. The Berlin congress was held, Jan. 25, 1878. Turkey agreed to sign conditions to peace. The conditions were that the straits of the Dardanelles should be open to Russian ships; that Russians should occupy Batoum, Kars and Erzeroum; that

Turkey should pay Russia £20,000,000 sterling, as a war indemnity; and that the treaty should be signed at Constantinople. In making this announcement, the *Allegemeine Zeitung* added, "The eventual entry of the Russians into Constantinople cannot longer be regarded as impracticable."

The Detroit *Evening News* of Feb. 20, 1878, said: "According to the latest version of the peace conditions, Turkey—besides her territorial losses, and the surrender of a few iron-clads, the repairs of the mouth of the Danube, the re-imbursement of Russian capital invested in Turkish securities, the indemnity to Russian subjects in Constantinople for war losses, and the maintenance of about 100,000 prisoners of war—will have to pay to Russia in round figures a sum equivalent to about $552,000,000 in our money. The unestimated items will easily increase this to six hundred millions. With her taxable territory reduced almost to poverty-stricken Asia Minor, and with her finances at present in a condition of absolute chaos, it is difficult to see where she is going to get the money, however ready her present rulers may be to sign the contract."

"The proposition amounts to giving the Czar a permanent mortgage on the whole empire, and contains an implied threat that he may foreclose at any time, by the seizure of the remainder of European Turkey. In this last aspect, all Europe has a vital interest in the matter, and particularly England, even if the conditions were not in themselves

calculated to drive English creditors crazy, by destroying their last hope of ever getting a cent of their large investments in Turkish bonds. It makes Russia a preferred creditor of the bankrupt Porte, with the additional advantage of being assignee in possession, leaving creditors with prior claims out in the cold."

The following paragraph taken from the Philadelphia *Public Ledger*, August, 1878, sets forth an instructive and very suggestive exhibit of the shrinkage of Turkish territory within the past sixty years, and especially as the result of the late war:—

"Any one who will take the trouble to look at a map of Turkey in Europe dating back about sixty years, and compare that with the new map sketched by the treaty of San Stefano as modified by the Berlin Congress, will be able to form a judgment of a march of progress that is pressing the Ottoman power out of Europe. Then, the northern boundary of Turkey extended to the Carpathian Mountains, and eastward of the river Sereth it embraced Moldavia as far north nearly as the 47th degree of north latitude. That map embraced also what is now the kingdom of Greece. It covered all of Servia and Bosnia. But by the year 1830, the northern frontier of Turkey was driven back from the Carpathians to the south bank of the Danube, the principalities of Moldavia and Wallachia being emancipated from Turkish domination, and subject only to the payment of an annual tribute in money to the Porte. South of the Danube, the Servians had won a similar emancipation for their country. Greece also had been enabled to establish her independence. Then, as recently, the Turk was truculent and obstinate. Russia and Great Britain proposed to make Greece a tributary State, retaining the sovereignty of the

Porte. This was refused, and the result was the utter destruction of the powerful Turkish fleet at Navarino, and the erection of the independent kingdom of Greece. Thus Turkey in Europe was pressed back on all sides. Now, the northern boundary, which was so recently at the Danube, has been driven south to the Balkans. Roumania and Servia have ceased even to be tributary, and have taken their place among independent States. Bosnia has gone under the protection of Austria, as Roumania did under that of Russia, in 1829. 'Rectified' boundaries give Turkish territory to Servia, Montenegro, and Greece. Bulgaria takes the place of Roumania as a self-governing principality, having no dependence on the Porte, and paying only an annual tribute. Even south of the Balkans the power of the Turk is crippled, for Roumelia is to have 'home rule' under a Christian governor. And so again the frontier of Turkey in Europe is pressed back on all sides, until the territory left is but the shadow of what it was sixty years ago. To produce this result has been the policy and the battle of Russia for more than half a century; for nearly that space of time it has been the struggle of some of the other 'powers' to maintain the 'integrity' of the Turkish empire. Which policy has succeeded, and which failed, the comparison of maps at intervals of twenty-five years will show. Turkey in Europe has been shriveled up in the last half century. It is shrinking back and back toward Asia, and, though all the 'powers' but Russia should unite their forces to maintain the Ottoman system in Europe, there is a manifest destiny visible in the history of the last fifty years that must defeat them."

A correspondent of the *Christian Union*, writing from Constantinople under date of Oct. 8, 1878, said:—

"When we consider the difficulties which now beset this feeble and tottering government, *the only wonder is that it can stand for a day.* Aside from the funded debt of $1,000,-

000,000 upon which it pays no interest, it has an enormous floating debt representing all the expenses of the war, its employes are unpaid, its army has not been disbanded or even reduced, and its paper money has become almost worthless. The people have lost heart, and expect every day some new revolution or a renewal of the war. The government does not know which to distrust most, its friends or its enemies."

Thus all evidence goes to show that the Turk must soon leave Europe. Where will he then plant the tabernacles of his palace? In Jerusalem? That certainly is the most probable point. Newton on the Prophecies, p. 318, says: "Between the seas in the glorious holy mountain, must denote, as we have shown, some part of the Holy Land. There the Turk shall encamp with all his power, yet 'he shall come to his end, and none shall help him'—shall help him effectually, or deliver him."

Time will soon determine this matter; and it may be but a few months. And when this takes place, what follows? Events of the most momentous interest to all the inhabitants of this world, as the next chapter immediately shows.

Chapter XII.

CLOSING SCENES.

VERSE 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

A definite time is introduced in this verse: "At that time." What time? The time to which we are brought in the closing verse of the preceding chapter, the time when the king of the north shall plant the tabernacles of his palace in the glorious holy mountain; or, in other words, when the Turk, driven from Europe, shall hastily make Jerusalem his temporary seat of government. We noticed in remarks upon the latter portion of the preceding chapter some of the agencies already in operation for the accomplishment of this end, and some of the indications that the Turks will very soon be obliged to make this move. And when this event takes place, *then*, according to this verse, we look for the standing up of Michael, the great prince. This movement on the part of Turkey is the signal for the standing up of Michael; that is, it marks this event as next in order. And to

guard against all misunderstanding, let the reader note that the position is not here taken that the next movement against the Turks will drive them from Europe, or that when they shall establish their capital at Jerusalem, Christ begins his reign without the lapse of a day or an hour of time. But here are the events, to come, as we believe, in the following order: 1. Further pressure brought to bear in some way upon the Turk. 2. His retirement from Europe. 3. His final stand at Jerusalem. 4. The standing up of Michael, or the beginning of the reign of Christ, and his coming in the clouds of heaven. And it is not reasonable to suppose that any great amount of time will elapse between these events.

Who, then, is Michael? and what is his standing up? Michael is called, in Jude 9, the archangel. This means the chief angel, or the head over the angels. There is but one. Who is he? He is the one whose voice is heard from Heaven when the dead are raised. 1 Thess. 4:16. And whose voice is heard in connection with that event? The voice of our Lord Jesus Christ. John 5:28. Tracing back the evidence with this fact as a basis, we reach the following conclusions: The voice of the Son of God is the voice of the archangel: the archangel, then, is the Son of God. But the archangel is Michael; hence Michael is also the Son of God. But the expression of Daniel, "the great prince which standeth for the children of thy people," is alone sufficient to identify the one here spoken of

as the Saviour of men. He is the Prince of life; Acts 3:15; and God hath exalted him to be a "Prince and a Saviour." Acts 5:31. He is the great Prince. There is no one greater save the sovereign Father.

And he standeth for the children of thy people. He condescends to take the servants of God in this poor mortal state, and redeem them for the subjects of his future kingdom. He stands for us. We are essential to his future purposes, an inseparable part of the purchased inheritance; and we are to be the chief agents of that joy in view of which Christ endured all the sacrifice and suffering which has marked his intervention in behalf of the fallen race. Amazing honor! Be everlasting gratitude repaid him for his condescension and mercy unto us. Be his the kingdom, power, and glory, forever and ever.

We now come to the second question, What is the standing up of Michael? The key to the interpretation of this expression is furnished us in verses 2 and 3 of chapter 11. "There shall stand up yet three kings in Persia;" "a mighty king shall stand up that shall reign with great dominion." There can be no doubt as to the meaning of these expressions in these instances. They mean, to take the kingdom, to reign. The same expression in the verse under consideration must mean the same. At that time, Michael shall stand up, shall take the kingdom, shall commence his reign.

But is not Christ reigning now? Yes, associated

with his Father on the throne of universal dominion. Eph. 1:20–22; Rev. 3:21. But this throne or kingdom he gives up at the end of this dispensation; 2 Cor. 15:24; and then he commences his reign brought to view in the text, when he stands up, or takes his own kingdom, the long-promised throne of his father David, and establishes a dominion of which there shall be no end. Luke 1:32, 33.

Into an examination of all the events that constitute, or are inseparably connected with, this change in the position of our Lord, it is not necessary that we here enter. Suffice it to say that then the kingdoms of this world become the kingdom of our Lord and of his Christ. His priestly robes are laid aside for royal vesture. The work of mercy is done, and the probation of our race is ended. Then he that is filthy is beyond the hope of recovery; and he that is holy is beyond the danger of falling. All cases are decided. And from that time on, till the terrified nations behold the majestic form of their insulted King in the clouds of heaven, the nations are broken as with a rod of iron, and dashed in pieces like a potter's vessel, by a time of trouble such as never was, a series of judgments unparalleled in the world's history, culminating in the revelation of the Lord Jesus Christ from heaven in flaming fire to take vengeance on them that know not God, and obey not the gospel.

Thus momentous are the events introduced by

the standing up of Michael. And he thus stands up, or takes the kingdom, marking the introduction of this decisive period in human history, for some length of time before he returns personally to this earth. How important, then, that we have a knowledge of his position, to be able to trace the progress of his work, and understand when that thrilling moment draws near which ends his intercession in behalf of mankind, and fixes our destiny forever.

But how are we to know this? How are we to determine what is transpiring in the far off Heaven of heavens, in the sanctuary above? God has been so good as to place the means of knowing this in our hands. When certain great events transpire on earth, he has told us what events, synchronizing with them, transpire in Heaven. By things which are seen, we thus learn of things that are unseen. As we "look through nature up to nature's God," so through terrestrial phenomena and mundane movements we trace the occurrence of heavenly scenes. When the king of the north plants the tabernacles of his palace between the seas in the glorious holy mountain, a movement for which we already see the preparatory steps, then Michael, our Lord, stands up, or receives from his Father the kingdom, preparatory to his return to this earth. Or it might have been expressed in words like these: Then our Lord ceases his work as our great High Priest, and the probation of the race is finished. The great prophecy of the 2300 days gives

us definitely the commencement of the final division of the work in the sanctuary in Heaven. The verse before us gives us data whereby we can discover approximately the time of its close.

In connection with the standing up of Michael, there occurs a time of trouble such as never was. In Matt. 24:21, we read of a period of tribulation such as never was before it, nor should be after it. This tribulation, fulfilled in the oppression and slaughter of the church by the papal power, is already past; while the time of trouble of Dan. 12:1, is, according to the view we take, still future. How can there be two times of trouble many years apart, each of them greater than any that had been before it, or should be after it? To avoid difficulty here, let this distinction be carefully noticed: The tribulation spoken of in Matthew is tribulation upon the church. Christ is speaking to his disciples, and of his disciples in coming time. They were the ones involved in that trouble, and for their sake, the days of tribulation were to be shortened. Verse 22. Whereas the time of trouble in Daniel is not a time of religious persecution, but of national calamity. There has been nothing like it since there was (not a church, but) a nation. This comes upon the world. This is the last trouble to come upon the world in its present state. In Matthew there is reference made to time beyond that tribulation; for there was never to be any like that upon the people of God in the future, after that was past. But

there is no reference here in Daniel to future time, after the trouble here mentioned; for that closes up the world's history. It includes the seven last plagues of Rev. 16, and culminates in the revelation of the Lord Jesus, coming upon his pathway of clouds in flaming fire, to visit destruction upon his enemies who would not have him to reign over them. But out of this tribulation every one shall be delivered who shall be found written in the book—the book of life; "for in Mount Zion. . . . . shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32.

VERSE 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

This verse also shows how momentous a period is introduced by the standing up of Michael, or the commencement of the reign of Christ, as set forth in the first verse of this chapter; for the event here described in explicit terms is a resurrection of the dead. Is this the general resurrection which takes place at the second coming of Christ? or, is there to intervene between Christ's reception of the kingdom and his revelation to earth, Luke 19:12, in all his advent glory, a special resurrection answering to the description here given? One of these it must be; for every declaration of Scripture will be fulfilled.

Why may it not be the former, or the resurrection which occurs at the last trump? Answer. Because those who are then raised are all righteous.

Those who sleep in Christ then come forth; but the rest of the dead live not again for a thousand years. Rev. 20:5. So then the general resurrection of the whole race is comprised in two grand divisions, first, of the righteous exclusively, at the coming of Christ; secondly, of the wicked exclusively, a thousand years thereafter. The general resurrection is not a mixed resurrection. The righteous and wicked do not come up promiscuously at the same time. But each of these two classes is set off by itself, and the time which elapses between their respective resurrections, is plainly stated to be a thousand years.

But in the resurrection brought to view in the verse before us, both righteous and wicked come up together. It cannot therefore be the first resurrection, which includes the righteous only, nor the second, which is as distinctly confined to the wicked. If the text read, Many of them that sleep in the dust of the earth shall awake to everlasting life, then the "many" might be interpreted as including all the righteous, and the resurrection be that of the just at the second coming of Christ. But the fact that some of the many are wicked, and rise to shame and everlasting contempt, bars the way to such an application.

It may be objected that this text does not affirm the awakening of any but the righteous, according to the translation of Bush and Whiting; namely, "And many of them that sleep in the dust of the earth shall awake, these to everlasting life, and those to shame and everlasting contempt." It will

be noticed first of all, that this translation (which we by no means hold above criticism) proves nothing till the evident ellipsis is supplied. This ellipsis some, therefore, undertake to supply as follows: "And many of them that sleep in the dust of the earth shall awake, these [the awakened ones] to everlasting life, and those [the unawakened ones] to shame and everlasting contempt." It will be noticed again that this does not supply the ellipsis but only adds a comment, which is a very different thing. To supply the ellipsis is simply to insert those words which are necessary to complete the sentence. "Many of them that sleep in the dust of the earth shall awake" is a complete sentence. The subject and predicate are both expressed. The next member, "Some [or these] to everlasting life," is not complete. What is wanted to complete it? Not a comment giving some one's opinion of who is intended by "these," but a verb of which these shall be the subject. What verb shall it be? This must be determined by the preceding portion of the sentence which is complete, where the verb "shall awake" is used. This, then, is the predicate to be supplied: "Some [or these] *shall awake* to everlasting life." Applying the same remarks to the next member, "Some [or those] to shame and everlasting contempt," which is not in itself a complete sentence, we find ourselves obliged to supply the same words, and read it, "Some [or those] *shall awake* to shame and everlasting contempt." Anything less than this will not complete the sense, and anything different

will pervert the text; for a predicate to be supplied cannot go beyond a predicate already expressed. The affirmation made in the text pertains only to the many who awake. Nothing is affirmed of the rest who do not then awake. And to say that the expression "to shame and everlasting contempt" applies to them, when nothing is affirmed of them, is not only to outrage the sense of the passage, but the laws of language as well. And of the many who awake, some come forth to everlasting life, and some to shame and everlasting contempt, which further proves a resurrection to consciousness for these also; for while contempt may be felt and manifested by others toward those who are guilty, shame can be felt and manifested only by the guilty parties themselves. This resurrection, therefore, as already shown, comprises some of both righteous and wicked, and cannot be the general resurrection at the last day.

Is there, then, any place for a special or limited resurrection, or elsewhere any intimation of such an event, before the Lord appears? The resurrection here predicted takes place when God's people are delivered from the great time of trouble with which the history of this world terminates; and it seems, from Rev. 22 : 11, that this deliverance is given before the Lord appears. The awful moment arrives when he that is filthy and unjust is pronounced unjust still, and he that is righteous and holy is pronounced holy still. Then the cases of all are forever decided. And when this sentence is pronounced

upon the righteous, it must be deliverance to them; for then they are placed beyond all reach of danger, or fear of evil. But the Lord has not yet made his appearance; for he immediately adds, "And, behold, I come quickly." The utterance of this solemn fiat which seals the righteous to everlasting life, and the wicked to eternal death, is supposed to be synchronous with the great voice which is heard from the throne in the temple of Heaven, saying, It is done! And this is evidently the voice of God so frequently alluded to in descriptions of the scenes connected with the last day. Joel speaks of it, and says: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." The margin reads instead of "hope," "place of repair, or harbor." Then, at this time, when God's voice is heard from Heaven, just previous to the coming of the Son of man, God is a harbor for his people, or, which is the same thing, provides them deliverance. Here, then, at the voice of God when the decisions of eternity are pronounced upon the race, and the last stupendous scene is just to open upon a doomed world, God gives to the astonished nations another evidence and pledge of his power, and raises from the dead a multitude who have long slept in the dust of the earth.

Thus we see that there is a time and place for the resurrection of Dan. 12:2. We now add that a passage in the book of Revelation makes it necessary

to suppose a resurrection of this kind to take place. Rev. 1:7, reads: "Behold, he cometh with clouds [this is unquestionably the second advent]; and every eye shall see him [of the nations then living on the earth], and they also which pierced him [those who were the actors in his crucifixion]; and all kindreds of the earth shall wail because of him." Those who crucified the Lord, would, unless there was an exception made in their cases, remain in their graves till the end of the thousand years, and come up in the general assembly of the wicked at that time. But here it is stated that they behold the Lord at his second advent. They must therefore have a special resurrection for that purpose.

And it is certainly most appropriate that some, eminent in holiness, who have labored and suffered for their hope of a coming Saviour, but died without the sight, should be raised a little before, to witness the scenes attending his glorious epiphany; as, in like manner, a goodly company came out of their graves after his resurrection to behold his risen glory, and to escort him in triumph to the right hand of the throne of the Majesty on high; and also that some, eminent in wickedness, who have done most to reproach the name of Christ and injure his cause, and especially those who secured his cruel death upon the cross, and mocked and derided him in his dying agonies, should be raised as part of their judicial punishment, to behold his return in the clouds of heaven a celestial victor, in, to them, unendurable majesty and splendor.

One more remark upon this text before we leave

it. It is supposed by some to furnish good evidence of the eternal conscious suffering of the wicked, because those of this character who are spoken of, come forth to shame and everlasting contempt. How can they forever suffer these, unless they are forever conscious? It has already been stated that shame implies their consciousness; but it will be noticed that this is not said to be everlasting. This qualifying word is not inserted till we come to the contempt, which is an emotion felt by others toward the guilty parties, and does not render necessary the consciousness of those against whom it is directed. And so some read the passage: "Some to shame and the everlasting contempt of their companions." And so it will be. Shame for their wickedness and corruption will burn into their very souls, so long as they have conscious being. And when they pass away, consumed for their iniquities, their loathsome characters and their guilty deeds excite only contempt on the part of all the righteous, unmodified and unabated so long as they hold them in remembrance at all. The text, therefore, furnishes no proof of the eternal suffering of the wicked.

VERSE 3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.

The margin reads "teachers" in place of "wise:" And they that be teachers shall shine as the brightness of the firmament; that is, of course, those who teach the truth and lead others to a knowledge of it, just previous to the time when the events recorded

in the foregoing verses are to be fulfilled. And as the world estimates loss and profit, it costs something to be teachers of these things in these days. It costs reputation, ease, comfort, and often property; it involves labors, crosses, sacrifices, loss of friendship, ridicule, and not unfrequently, persecution. And the question is often asked, How can you afford it? How can you afford to keep the Sabbath, and perhaps lose a situation, reduce your income, or it may be even hazard your means of support? Oh! blind, deluded, sordid question! Make obedience to what God requires a matter of pecuniary consideration! How unlike is this to the noble martyrs who loved not their lives unto the death! No, the affording is all on the other side. When God commands, we cannot afford to disobey. And if we are asked, How can you afford to keep the Sabbath? we have only to ask in reply, How can you afford *not* to do it? And in the coming day, when those who have sought to save their lives shall lose them, and those who have been willing to hazard all for the sake of truth and its divine Lord, shall receive the glorious reward promised in the text, and be raised up to shine as the firmament and the imperishable stars forever and ever, it will then be seen who have been wise, and who, on the contrary, have made the choice of blindness and folly. The wicked and worldly now look upon Christians as fools and madmen, and congratulate themselves upon their superior shrewdness in shunning what they call their folly, and avoiding their losses. We need make no

response; for those who now render this decision will soon themselves reverse it, and that with terrible though unavailing earnestness.

VERSE 4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.

The "words" and the "book" here spoken of, doubtless refer to the things which had been revealed to Daniel in this prophecy. These things were to be shut up and sealed, until the time of the end; that is, not to be specially studied, or to any great extent understood, till that time. The time of the end, as has already been shown, commenced in 1798. As the book was closed up and sealed *to* that time, the plain inference is that at that time, or from that point, the book would be unsealed, and people would have their attention specially called to this part of the inspired word. Of what has been done on the subject of prophecy since that time, it is unnecessary to remind the reader. The prophecies, especially Daniel's prophecy, have been under examination by all students of the word, wherever civilization has spread abroad its light upon the earth. And so the remainder of the verse, being a prediction of what should take place after the time of the end commenced, says, "Many shall run to and fro, and knowledge shall be increased." Whether this running to and fro refers to the passing of people from place to place, and the great improvements in the facilities for transportation and travel, made within the last half century, or whether it means, as some

understand it, a turning to and fro in the prophecies, that is, a diligent and earnest search into prophetic truth, the fulfillment is certainly and surely before our eyes. It must have its application in one of these two ways ; and in both these directions the present age is very strongly marked.

So of the increase of knowledge. It must refer either to the increase of knowledge in general, the development of the arts and sciences, or an increase of knowledge in reference to those things revealed to Daniel, which were closed up and sealed to the time of the end. Here again, apply it which way we will, the fulfillment is most marked and complete. Look at the marvelous achievements of the human mind, and the cunning works of men's hands, rivaling the magician's wildest dreams, which have been accomplished within the last fifty years. It was recently stated in the *Scientific American* that more advancement had been made in all scientific attainments, and more progress in all that tends to domestic comfort, the rapid transaction of business among men, and the transmission of intelligence from one to another, than all that was done for three thousand years previous, put together. Or, on the other hand, look at the wonderful light which, within the past thirty years, has shone upon the Scriptures. The fulfillment of prophecy has been shown in the light of history. Applications are made which are beyond dispute, showing that the end of all things is near. Truly the seal has been taken from the book, and knowledge respecting what God has re-

PLATE VII.—DAN. XII: 4, ILLUSTRATED.

vealed in his word, is wonderfully increased. We think it is in this respect that the prophecy is more especially fulfilled.

That we are in the time of the end when the book of this prophecy should no longer be sealed, but be open and understood, is shown by Rev. 10 : 1, 2, where a mighty angel is seen to come down from Heaven with a little book in his hand open. For proof that the little book, there said to be open, is the book here closed up and sealed, and that that angel delivers his message in this generation, see "Thoughts on Revelation," 10 : 2.

VERSE 5. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The question, "How long shall it be to the end of these wonders?" undoubtedly has reference to all that has previously been mentioned, including the standing up of Michael, the time of trouble, the deliverance of God's people, and the special and antecedent resurrection of verse 1. And the answer seems to be given in two divisions: First, a specific prophetic period is marked off; and, secondly, an indefinite period follows before the conclusion of all

these things is reached; just as we have it in chap. 8:13, 14. When the question was asked, "How long the vision, ... to give both the sanctuary and the host to be trodden under foot?" the answer was, a definite period of 2300 days, and then an indefinite period of the cleansing of the sanctuary. So in the text before us, we have the period of a time, times, and a half, given, or 1260 years, and then an indefinite period of a continuance of the scattering of the power of the holy people, before the consummation.

The 1260 years mark the period of papal supremacy. Why is this period here introduced? Probably because this power is the one which does more than any other in the world's history, toward scattering the power of the holy people, or oppressing the church of God. But what shall we understand by the expression, "Shall have accomplished to scatter the power of the holy people"? A literal translation of the Septuagint seems to present it in a clearer light: "When he shall have finished the scattering of the power of the holy people." To whom does the pronoun "he" refer? According to the wording of this scripture, the antecedent would at first sight seem to be "Him that liveth forever," or Jehovah; but, as an eminent expositor of the prophecies judiciously remarks, in considering the pronouns of the Bible, we are to interpret them according to the facts of the case; and hence must frequently refer them to an antecedent understood, rather than to some noun which is expressed. So,

here, the little horn, or man of sin, having been introduced by the particular mention of the time of his supremacy, namely, 1260 years, may be the power referred to by the pronoun "he." For 1260 years he had grievously oppressed the church, or scattered its power. After his supremacy is taken away, his disposition toward the truth and its advocates still remains, and his power is still felt to a certain extent, and he continues his work of oppression just as far as he is able, till—when? Till the last of the events brought to view in verse 1, the deliverance of God's people, every one that is found written in the book. Being thus delivered, persecuting powers are no longer able to oppress them, their power is no longer scattered, the end of the wonders brought to view in this great prophecy is reached, and all its predictions are accomplished.

Or, we may refer the pronoun "he" to the one mentioned in the oath of verse 7, as "Him that liveth forever," that is, God, without particularly altering the sense, since he permits the agency of earthly powers in chastising and disciplining his people, and in that sense may be said himself to scatter their power. By his prophet he said concerning the kingdom, "*I* will overturn, overturn, overturn it, ... until He come whose right it is." Eze. 21: 27. And again, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21:24. Of like import is the prophecy of Dan. 8:13: "How long the vision . . . . *to give* both the sanctuary and the host to be trodden

under foot." Who gives them to this condition? God. Why? To discipline, "purify and make white" his people. How long? Till the sanctuary is cleansed.

VERSE 8. And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? 9. And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. 10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

How forcibly are we reminded, by Daniel's solicitude to understand fully all that had been shown him, of Peter's words where he speaks of the prophets' inquiring and searching diligently to understand the predictions concerning the sufferings of Christ and the glory that should follow; and also of the fact that not unto themselves but unto us they did minister. How little were some of the prophets permitted to understand of what they wrote! But they did not therefore refuse to write. If God required it, they knew that in due time he would see that his people derived from their writings all the benefit that he intended. So the language here used to Daniel, was the same as telling him that when the right time should come, the wise would understand the meaning of what he had written, and be profited thereby. The time of the end was the time in which the Spirit of God was to break the seal from off this book; and consequently this was the time during which the wise should understand, while the wicked, lost to all sense of the value of eternal

truth, with hearts callous and hardened in sin, would grow continually more wicked and more blind. None of the wicked understand. The efforts of the wise to understand, they call folly and presumption, and ask, in sneering mockery, Where is the promise of His coming? And should the question be raised, Of what time and what generation speaketh the prophet this? the solemn answer would be, Of the present time, and of the generation now before us. This language of the prophet is now receiving a most striking fulfillment.

The phraseology of verse 10 seems at first sight to be rather peculiar: "Many shall be purified, and made white, and tried." How, it may be asked, can they be made white, and then tried (as the language would seem to imply), when it is by being tried that they are purified and made white? Answer: The language doubtless describes a process which is many times repeated in the experience of those who, during this time, are being made ready for the coming and kingdom of the Lord. They are purified and made white to a certain degree, and in comparison with their former condition. Then they are tried. Greater tests are brought to bear upon them. If they endure these, the work of purification is thus carried on to a still deeper degree,—the process of being made white is made to reach a still higher stage. And having reached this state, they are tried again, resulting in their being still further purified and made white; and thus the process goes on till characters are developed which will

stand the test of the great day, and a place is reached beyond which there is no need of further trial.

VERSE 11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

We here have a new prophetic period introduced, namely, 1290 prophetic days, which would denote the same number of literal years. From the reading of the text, some have inferred (though the inference is not a necessary one) that this period begins with the setting up of the abomination of desolation, or the papal power, in 538, and consequently extends to 1828. But while we find nothing in that year to mark its termination, we do find evidence in the margin that it begins *before* the setting up of the papal abomination. The margin reads, "*To* set up the abomination, etc." With this reading the text would stand thus: "And from the time that the daily sacrifice shall be taken away, to set up [or, in order to set up] the abomination that maketh desolate, there shall be a thousand two hundred and ninety days." The daily has already been shown to be, not the daily sacrifice of the Jews, but the daily or continual abomination, that is, paganism. See on chap. 8:13. This had to be taken away to prepare the way for the papacy. For the historical events showing how this was accomplished in 508, see on chap. 11:31. We are not told directly to what event these 1290 days reach;

but inasmuch as their commencement is marked by a work which takes place to prepare the way for the setting up of the papacy, it would be most natural to conclude that their end would be marked by the cessation of papal supremacy. Counting back, then, 1290 years from 1798, we have the year 508, where it has been shown that paganism was taken away thirty years before the setting up of the papacy. This period is doubtless given to show the date of the taking away of the daily, and it is the only one which does this. The two periods, therefore, of 1290 and 1260 days, terminate together in 1798; the one beginning in 538, and the other in 508, thirty years previous.

VERSE 12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.

Still another prophetic period is here introduced, denoting 1335 years. The testimony concerning this period, like that which pertains to the 1290 years, is very meager. Can we tell when this period begins and ends? The only clue we have to the solution of this question, is the fact that it is spoken of in immediate connection with the 1290 years, which commenced, as shown above, in 508. From that point there shall be, says the prophet, 1290 days. And the very next sentence reads, Blessed is he that waiteth and cometh to the 1335 days. From what point? From the same, undoubtedly, as that from which the 1290 date,

namely, 508. Unless they are to be reckoned from this point, it is impossible to locate them, and they must be excepted from the prophecy of Daniel, when we apply to it the words of Christ, "Whoso readeth let him understand." Matt. 24:15. From this point they would extend to 1843; for 1335 added to 508, make 1843. Commencing in the spring of the former year, they ended in the spring of the latter.

But how can it be that they have ended, it may be asked, since at the end of these days Daniel stands in his lot, which is his resurrection from the dead? This question is founded on a misapprehension in two respects; First, that the days at the end of which Daniel stands in his lot, are the 1335 days; which we think is a mistake; secondly, that the standing of Daniel in his lot, is his resurrection; which also cannot be shown. The only thing promised at the end of the 1335 days, is a blessing unto those who wait and come to it; that is, those who are living at that time. What is this blessing? Looking at the year 1843, when these years expired, what do we behold? We see a remarkable fulfillment of prophecy in the great proclamation of the second coming of Christ. Forty-five years before this, the time of the end commenced, the book was unsealed, and light began to increase. About the year 1843, there was a grand culmination of all the light that had been shed on prophetic subjects up to that time. The proclamation went forth in power. The new and stirring doctrine of the set-

ting up of the kingdom of God, shook the world. New life was imparted to the true disciples of Christ. The unbelieving were condemned, the churches were tested, and a spirit of revival was awakened which has no parallel in modern times.

Was this the blessing? Listen to the Saviour's words: "Blessed are your eyes," said he to his disciples, "for they see; and your ears, for they hear." Matt. 13:16. And again he told his followers that prophets and kings had desired to see the things which they saw, and had not seen them. But "blessed," said he to them, "are the eyes which see the things that ye see." Luke 10:23, 24. If a new and glorious truth was a blessing in the days of Christ to those who received it, why not equally so in A. D. 1843?

It may be objected that those who engaged in this movement were disappointed in their expectations; so were the disciples of Christ at his first advent, in a tenfold degree. They shouted before him as he rode into Jerusalem, expecting that he would then take the kingdom; but the only throne to which he then went was the cross, and instead of being hailed as king in a royal palace, he was laid a lifeless form in Joseph's new sepulcher. Nevertheless, they were blessed in receiving the truths they had heard.

It may be objected further that this was not a sufficient blessing to be marked by a prophetic period. Why not, since the period in which it was to occur, namely, the time of the end, is introduced by

a prophetic period, since our Lord in verse 14 of his great prophecy of Matt. 24, makes a special announcement of this movement, and since it is still further set forth in Rev. 14:6, 7, under the symbol of an angel flying through mid heaven with a special announcement of the everlasting gospel to the inhabitants of the earth? Surely the Bible gives great prominence to this movement. We do not half realize its blessedness and importance.

Two more questions remain to be briefly noticed: 1. What days are referred to in verse 13? 2. What is meant by Daniel's standing in his lot? Those who claim that the days are the 1335, are led to that application by looking back no further than to the preceding verse, where the 1335 days are mentioned; whereas in making an application of these days so indefinitely introduced, we think the whole scope of the prophecy should be taken in from chap. 8. Chapters 9, 10, 11, and 12, are clearly a continuation and explanation of the vision of chapter 8; so that we may say that in the vision of chapter 8, as carried out and explained, there are four prophetic periods; namely, the 2300, 1260, 1290, and 1335 days. The first is the principal and longest period; the others are but intermediate parts and subdivisions of this. Now when the angel tells Daniel, at the conclusion of his instructions, that he shall stand in his lot at the end of the days, without specifying which period was meant, would not Daniel's mind naturally turn to the principal and longest period, the 2300 days, rather than to

any of its subdivisions? If this is so, the 2300 are the days intended. The reading of the Septuagint seems to look very plainly in this direction: "But go thy way and rest; for there are yet days and seasons to the full accomplishment [of these things]; and thou shalt stand in thy lot at the end of the days." This certainly carries the mind back to the long period contained in the first vision in relation to which these subsequent instructions were given.

The 2300 days, as has been already shown, terminated in 1844, and brought us to the cleansing of the sanctuary. How did Daniel at that time stand in his lot? Answer. In the person of his Advocate, our great High Priest, as he presents the cases of the righteous for acceptance to his Father. The word here translated lot, does not mean a piece of real estate, a lot of land, but the decisions of chance, or the determinations of Providence. At the end of the days, the lot, so to speak, was to be cast. In other words, a determination was to be made in reference to those who should be accounted worthy of a possession in the heavenly inheritance. And when Daniel's case comes up for examination, he is found righteous, stands in his lot, is assigned a place in the heavenly Canaan. Does not the language of the psalmist have reference to this time, when he says, Ps. 1:5, "The ungodly shall not stand in the Judgment"?

When Israel were about to enter into the promised land, the lot was cast, and the possession of each

tribe was thus assigned it. Each tribe thus stood in its lot, long before it entered upon the actual possession of the land. The time of the cleansing of the sanctuary corresponds to this period in Israel's history. We now stand upon the borders of the heavenly Canaan, and decisions are being made, assigning to some a place in the eternal kingdom, and barring others forever therefrom. In the decision of his case, Daniel's portion in the celestial inheritance will be made sure to him. And with him all the faithful will also stand. And when this devoted servant of God, who filled up a long life with the noblest deeds of service to his Maker, though cumbered with the weightiest cares of this life, shall enter upon his reward for well-doing, we too may enter with him into rest, behold his rapture, and share his joy.

We draw these Thoughts on Daniel to a close with the remark that it has been with no small degree of satisfaction that we have spent what time and study we have on this wonderful prophecy, and in contemplating the character of this most beloved of men and most illustrious of prophets. God is no respecter of persons; and a reproduction of Daniel's character will secure the favor of God, as signally even now. Let us emulate his virtues, that we, like him, may have the approbation of God while here, and dwell amid the creations of his infinite glory in the long hereafter.

THE REVELATION.

THOUGHTS ON THE REVELATION.

INTRODUCTION.

THE Revelation, usually termed "The Apocalypse," from its Greek name, Ἀποκάλυψις, meaning "a disclosure, a revelation," has been described to be "a panorama of the glory of Christ." In the Evangelists we have the record of his humiliation, his condescension, his toil and sufferings, his patience, his mockings and scourgings by those who should have done him reverence, and finally his death upon the shameful cross,—a death esteemed in that age to be the most ignominious that men could inflict. In the Revelation we have the gospel of his enthronement in glory, his association with the Father upon the throne of universal dominion, his overruling providence among the nations of the earth, and his coming again—not a homeless stranger—but in power and great glory to punish his enemies and reward his followers. "A voice has cried in the wilderness, 'Behold the Lamb of God;' a voice will soon proclaim from Heaven, 'Behold the Lion of the tribe of Judah!'"

Scenes of glory surpassing fable are unveiled

before us in this book. Appeals of unwonted power bear down upon the impenitent from its sacred pages, in threatenings of judgment that have no parallel in any other portion of the book of God. Consolation which no language can describe is here given to the humble followers of Christ in this lower world, in glorious views of Him upon whom help for them has been laid,—Him who has the key of David, who holds his ministers in his own right hand, who, though he was once dead, is now alive forevermore, and assures us that he is the triumphant possessor of the keys of death and the grave, and who has given to every overcomer the multiplied promise of walking with him in white, having a crown of life, partaking of the fruit of the tree of life which grows in the midst of the Paradise of God, and being raised up to sit with him upon his own glorious throne. No other book takes us at once, and so irresistibly, into another sphere. Long vistas are here opened before us, which are bounded by no terrestrial objects, but carry us forward into other worlds. And if ever themes of thrilling and impressive interest, and grand and lofty imagery, and sublime and magnificent description, can invite the attention of mankind, then the Revelation invites us to a careful study of its pages, which urge upon our notice the realities of a momentous future, and an unseen world.

Chapter I.

THE INTRODUCTORY VISION.

THE book opens with the announcement of its title and a benediction:—

VERSES 1–3. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.

The Title. The translators of our common version of the Bible have given this book the title of "The Revelation of St. John the Divine." In this they contradict the very first words of the book itself, which declare it to be "The Revelation of Jesus Christ." Jesus Christ is the Revelator, not John. John is but the penman employed by Christ to write out this Revelation for the benefit of his church. There is no doubt that the John here mentioned is the person of that name who was the beloved and highly favored one among the twelve apostles. He was evangelist and apostle, and the writer of the gospel and epistles which bear his

name. See Clarke, Barnes, Kitto, Pond, and others. To his previous titles he now adds that of prophet; for the Revelation is a prophecy. But the matter of this book is traced back to a still higher source. It is not only the Revelation of Jesus Christ, but it is the Revelation which God gave unto him. It comes, then, first, from the great fountain of all wisdom and truth, God the Father; by him it was communicated to Jesus Christ, the Son; and Christ sent and signified it by his angel to his servant John.

The Character of the Book. This is expressed in one word, "Revelation." A revelation is something revealed, something clearly made known, not something hidden and concealed. Moses, in Deut. 29 : 29, tells us that "the secret things belong unto the Lord our God; but those things which *are revealed* belong unto us and to our children forever." The very title of the book, then, is a sufficient refutation of the popular opinion of to-day, that this book is among the hidden mysteries of God, and cannot be understood. Were this the case, it should bear some such title as "The Mystery," or "The Hidden Book;" certainly not that of "The Revelation."

Its Object. "To show unto his servants things which must shortly come to pass." His servants—who are they? Is there any limit? For whose benefit was the Revelation given? For any specified persons? For any particular churches? For any special period of time? No: it is for all the church in all time, so long as any of the events

therein predicted remain to be accomplished. It is for all those who can claim the appellation of "his servants," wherever or whenever they may live. But this language brings up again the popular view that the Revelation is not to be understood. God says it was given to show something to his servants; and yet many of the expounders of his word tell us that it does not show anything, because no man can understand it! As though God would undertake to make known to mankind some important truths, and yet fall into the worse than earthly folly of clothing them in language or in figures which human minds could not comprehend! As though he would command a person to behold some distant object, and then erect an impenetrable barrier between him and the object specified! Or as though he would give his servants a light to guide them through the gloom of night, and yet throw over that light a pall so thick and heavy that not a ray of its brightness could penetrate the obscuring folds! How do they dishonor God who thus trifle with his word! No: the Revelation will accomplish the object for which it was given, and "his servants" will learn therefrom "the things which must shortly come to pass," and which concern their eternal salvation.

His Angel. Christ sent and made known the Revelation to John by "his angel." A particular angel seems here to be brought to view. What angel could appropriately be called Christ's angel? May we not find an answer to this question in a

significant passage in the prophecy of Daniel? In Dan. 10 : 21, an angel, which was doubtless Gabriel (see Dan. chaps. 9, 10, and 11 : 1), in making known some important truths to Daniel, said, "There is none that holdeth with me in these things, but Michael your prince." Who Michael is we easily learn. Jude, verse 9, calls him the "archangel." And Paul tell us that when the Lord descends from Heaven, and the dead in Christ are raised, the voice of the archangel shall be heard. 1 Thess. 4 : 16. And whose voice will be heard at that amazing hour when the dead are called to life? The Lord himself replies, "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear *his voice*," John 5 : 28; and the previous verse shows that the one here referred to, whose voice shall be heard, is the Son of man, or *Christ*. It is the voice of Christ, then, that calls the dead from their graves. That voice Paul declares is the voice of the archangel; and Jude says that the archangel is called Michael, the very personage mentioned in Daniel; and all referring to Christ. The statement in Daniel, then, is, that the truths to be revealed to Daniel were committed to Christ, and confined exclusively to him, and to an angel whose name was Gabriel. Similar to the work of communicating important truth to the "beloved prophet," is the work of Christ in the Revelation of communicating important truth to the "beloved disciple;" and who, in this work, can be *his* angel, but he who was engaged with him in

the former work, that is, the angel Gabriel? This fact will throw light on some points in this book, while it would also seem most appropriate that the same being who was employed to carry messages to the principal prophet of the former dispensation, should perform the same office for him who corresponds to that prophet in the gospel age. See on chapter 19 : 10.

The Benediction. "Blessed is he that readeth, and they that hear the words of this prophecy." Is there so direct and formal a blessing pronounced upon the reading and observance of any other portion of the word of God? What encouragement, then, have we for its study! And shall we say that it cannot be understood? A blessing offered for the study of a book which it can do us no good to study? Men may assert, with more pertness than piety, that "every age of declension is marked by an increase of commentaries on the Apocalypse," or that "the study of the Revelation either finds or leaves a man mad;" but God has pronounced his blessing upon it, he has set the seal of his approbation to an earnest study of its marvelous pages; and with such encouragement from such a source, the child of God will be unmoved by a thousand feeble counterblasts from men.

Every fulfillment of prophecy brings its duties; hence there are things in the Revelation to be kept or performed; practical duties to be entered upon as the result of the accomplishment of prophecy. A notable instance of this kind may be seen in

chap. 14 : 12: "Here are they that keep the commandments of God and the faith of Jesus."

But, says John, "The time is at hand." Another motive offered for the study of this book. It becomes more and more important as we draw near the great consummation. On this point we offer the impressive thoughts of another: "The importance of studying the Apocalypse increases with the lapse of time. Here are 'things which must shortly come to pass.' Even when John bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw, the long period within which those successive scenes were to be realized was at hand. If proximity then constituted a motive for heeding those contents, how much more does it now! Every revolving century, every closing year, adds to the urgency with which attention is challenged to the concluding portion of Holy Writ. And does not that intensity of devotion to the present, which characterizes our times and our country, enhance the reasonableness of this claim? Never, surely, was there a period when some mighty counteracting power was more needed. The Revelation of Jesus Christ, duly studied, supplies an appropriate corrective influence. Would that all Christians might, in fullest measure, receive the blessing of 'them that hear the words of this prophecy, and that keep the things which are written therein; for the time is at hand.'"

Following the benediction, we have the dedication :—

VERSES 4–6. John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion forever and ever. Amen.

The Churches in Asia. There were more churches in Asia than seven. We may confine ourselves to that western fraction of Asia, known as Asia Minor, or we may include still less territory than that; for in that small portion even of Asia Minor, where were situated the seven churches which are mentioned, and right in their very midst, there were other important churches. Colosse, to the Christians of which place Paul addressed his epistle to the Colossians, was but a slight distance from Laodicea. Miletus was nearer than any of the seven to Patmos, where John had his vision; and it was an important station for the church, as we may judge from the fact that Paul, during one of his stays there, sent for the elders of the church of Ephesus to meet him at that place. Acts 20 : 17–38. At the same place he also left, in good Christian hands no doubt, Trophimus, his disciple, sick. 2 Tim. 4 : 20. And Troas, where Paul spent a season with the disciples, and having waited till the Sabbath was past, started off upon his journey, was not far removed from Pergamos, which is named among the seven. It becomes, therefore, an interesting

question, to determine why seven of the churches of Asia Minor were selected as the ones to which the Revelation should be dedicated. Does what is said *of* the seven churches in chap. 1, and *to* them in chaps. 2 and 3, have reference solely to the seven literal churches named, describing things only as they then and there existed, and portraying what was before them alone? We cannot so conclude, for the following reasons:—

1. The entire book of Revelation, see chap. 1 : 3, 11, 19; 22 : 18, 19, was dedicated to the seven churches. Verse 11. But the book was no more applicable to them than to other Christians in Asia Minor, those, for instance, who dwelt in Pontus, Galatia, Cappadocia, and Bithynia, addressed in 1 Peter 1 : 1, or the Christians of Colosse, Troas, and Miletus, in the very midst of the churches named.

2. Only a small portion of the book could have personally concerned the churches named, or any of the Christians of John's day; for the events it brings to view were mostly so far in the future as to be beyond the lifetime of the generation then living, and with which they could consequently have no personal connection.

3. The seven stars which the Son of man held in his right hand, verse 20, are declared to be the angels of the seven churches. The angels of the churches, doubtless all will be agreed, are the ministers of the churches. Their being held in the right hand of the Son of man denotes the upholding power, guidance, and protection, vouchsafed to them. But there were

only seven of them in his right hand. And are there only seven thus cared for by the great Master of assemblies? May not, rather, *all* the true ministers of the whole gospel age derive from this representation the consolation of knowing that they are upheld and guided by the right hand of the great Head of the church? Such would seem to be the only consistent conclusion.

4. Again, John, looking into the Christian dispensation, saw only seven candlesticks, representing seven churches, in the midst of which stood the Son of man. The position of the Son of man in their midst must denote his presence with them, his watch-care over them, and his searching scrutiny of all their works. But does he thus take cognizance of only seven individual churches in this dispensation? May we not rather conclude that this scene represents his position in reference to all his churches during the gospel age? Then why were only seven mentioned? Seven, as used in the Scriptures, is a number denoting fullness and completeness, being, doubtless, a kind of memorial of the great facts of the first seven days of time which have divided all ages into cycles of weeks. Like the seven stars, the seven candlesticks must denote the whole of the things which they represent. The whole gospel church in seven divisions or periods must be symbolized by them. And hence the seven churches must be applied in the same manner.

5. Why, then, were the seven particular churches chosen that are mentioned! For the reason, doubt-

less, that in the names of these churches, according to the definitions of the words, are brought out the religious features of those periods of the gospel age which they respectively represent.

For these reasons, we understand by "the seven churches," not merely the seven literal churches of Asia which went by the names mentioned, but seven periods of the Christian church, from the days of the apostles to the close of probation. See on chap. 2, verse 1.

The Source of Blessing. "From Him which is, and which was, and which is to come," or is to be,—an expression which signifies complete eternity, past and future, and can be applicable to God the Father only. This language, we believe, is never applied to Christ. He is spoken of as another person, in distinction from the being thus described.

The Seven Spirits. This expression probably has no reference to angels, but to the Spirit of God. It is one of the sources from which grace and peace are invoked for the church. Chap. 22 : 9. On the subject of the seven spirits, Thompson remarks: "That is, from the Holy Spirit, denominated 'the seven spirits,' because seven is a sacred and perfect number; not thus named as denoting interior plurality, but the fullness and perfection of his gifts and operations." Barnes says, "The number seven, therefore, may have been given by the Holy Spirit with reference to the *diversity* or the *fullness* of his operations on the souls of men, and to his manifold agency on the affairs of the world as further developed in this

book." Bloomfield gives this as the general interpretation.

His Throne. The throne of God, the Father; for Christ has not yet taken his own throne. The seven spirits being *before* the throne "may be intended to designate the fact that the Divine Spirit is ever ready to be sent forth, in accordance with a common representation in the Scriptures, to accomplish important purposes in human affairs."

And from Jesus Christ. Then Christ is not the person. who, in the verse before, is designated as "Him which is, and which was, and which is to come." Some of the chief characteristics which pertain to Christ are here mentioned. He is

The Faithful Witness. Whatever he bears witness to, is true. Whatever he promises he will surely fulfill.

The First Begotten of the Dead. This expression is parallel to 1 Cor. 15 : 20, 23; Heb. 1 : 6; Rom. 8 : 29, and Col. 1 : 15, 18, where we find such expressions applied to Christ, as, "the first-fruits of them that slept," "the first-born among many brethren," "the first-born of every creature," and "the first-born from the dead." But we do not think that these expressions denote that he was the first in point of time to be raised from the dead; for others were raised before him. That would be a very unimportant point; but he was the chief and central figure of all who have come up from the grave; for it was by virtue of Christ's coming work and resurrection that any were raised before his time. In the purpose of

God, he was the first even in point of time as well as in importance; for it was not till the purpose of Christ's triumph over the grave was formed in the mind of God, who calleth those things that be not as though they were, Rom. 4 : 17, that any were released from the power of death, by virtue of that great fact which was, in due time, to be accomplished. Christ is therefore called the "first begotten of the dead," chap. 1 : 5, the "first-fruits of them that slept," 1 Cor. 15 : 20, the "first-born among many brethren," Rom. 8 : 29, and "the first-born from the dead," Col. 1 : 18. In Acts 26 : 23, he is spoken of as "the first that should rise from the dead, and should show light unto the people," or the first who *by rising* from the dead should show light unto the people. See the Greek of this passage, and Bloomfield's note thereon; also, Man's Nature and Destiny, chap. 17.

The Prince of the Kings of the Earth. Christ is Prince of earthly kings in a certain sense now. Paul informs us in Eph. 1 : 20, 21, that he has been set at the right hand of God in the heavenly places, "far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come." The highest names named in this world, are the princes, kings, emperors, and potentates of earth. But Christ is placed far above them. He is seated with his Father upon the throne of universal dominion, chap. 3 : 21, and ranks equally with him in the overruling and disposition of the nations and affairs of earth.

In a more particular sense Christ is to be Prince of the kings of the earth when he takes his own throne, and the kingdoms of this world *become* the kingdom of our Lord and his Christ, when they are given by the Father into his hands, and he comes forth bearing upon his vesture the title of "King of kings and Lord of lords," to dash them in pieces like a potter's vessel. Chap. 19:16.

Unto Him that Loved Us. We have thought that earthly friends loved us, a father, a mother, brothers, and sisters, or bosom friends, but we see that no love is worthy of the name compared with Christ's. And the following sentence adds intensity of meaning to the previous words: "and washed us from our sins in his own blood." What love is this! "Greater love," says the apostle, "hath no man than this, that a man lay down his life for his friends." But Christ has commended his love to us in that he died for us while we were yet sinners. But more than this—"hath made us kings and priests unto God and his Father." From being leprous with sin, we are made clean in his sight; from being enemies, we are not only made friends, but raised to positions of honor and dignity. This cleansing, and this kingly and priestly exaltation—to what state do they pertain? to the present or the future? Chiefly to the future; for it is only then that we shall enjoy these blessings in the highest degree. Then, after the atonement has been accomplished, are we absolutely and forever free from our sins; here they are pardoned only on condition, and blotted out only by anticipation. But

when the saints are permitted to sit with Christ on his throne, according to the promise to the victorious Laodiceans, when they take the kingdom under the whole heaven and reign forever and ever, they will be kings in a sense that they never can be in this present state. Yet enough is true of our present condition to make this cheering language appropriate in the Christian's present song of joy; for here we are permitted to say that *we have* redemption through his blood, though that redemption is not yet given, and that *we have* eternal life, though that life is still in the hands of the Son, to be brought unto us at his appearing; and it is still true, as it was in John's and Peter's day, that God designs his people in this world to be unto him a chosen generation, a royal (kingly) priesthood, a holy nation, a peculiar people. 1 Pet. 2 : 9; Rev. 3 : 21; Dan. 7 : 18, 27. No wonder the loving and beloved disciple ascribed to this Being who has done so much for us, glory and dominion, forever and ever. And let all the church join in this most fitting ascription to their greatest benefactor and dearest friend.

VERSE 7. Behold, He cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.

He Cometh with Clouds. Here John carries us forward to the second advent of Christ in glory, the climax and crowning event of his intervention in behalf of this fallen world. Once he came in weakness, now in power; once in humility, now in glory.

He comes in clouds in like manner as he ascended. Acts 1 : 9, 11.

His Coming Visible. "Every eye shall see him;" that is, all who are alive at the time of his coming. We know of no second coming of Christ that shall be as the stillness of midnight, or take place only in the desert or the secret chamber. He comes not as a thief in the sense of stealing in stealthily and quietly upon the world, and purloining goods to which he has no right. But he comes to take to himself his dearest treasure, his sleeping and living saints, whom he has purchased with his own precious blood; whom he has wrested from the power of death in fair and open conflict; and for whom his coming will be no less open and triumphant too. It will be with the brilliancy and splendor of the lightning as it shines from the east to the west. Matt. 24 : 27. It will be with a sound of a trumpet that shall pierce to earth's lowest depths, and with a mighty voice that shall wake the sainted sleepers from their dusty beds. Matt. 24 : 31, margin; 1 Thess. 4 : 16. He will come upon the wicked as a thief, only because they persistently shut their eyes to the tokens of his approach, and will not believe the declarations of his word that he is at the door. To represent two comings, a private and a public, in connection with the second advent, as some do, is a libel upon the Advent name and faith.

And They also which Pierced Him. They also (in addition to the every eye before mentioned) who were chiefly concerned in the tragedy of his death;

they shall behold him returning to earth in triumph and glory. But how is this? They are not living as this dispensation draws to its close; and how, then, shall they behold him? Answer: by a resurrection; for there is no other avenue to life to those who have been once laid in the grave. But how is it that these wicked persons come up at this time? for the general resurrection of the wicked does not take place till a thousand years after the second advent. Chap. 20 : 1–6. On this point, Daniel informs us. He says in chap. 12 : 1, 2 :—

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Here a partial resurrection is brought to view, or a resurrection of a certain class of each, righteous and wicked, before the general resurrection of either class. *Many*, not all, that sleep shall awake. *Some* of the righteous, not all of them, to everlasting life, and *some* of the wicked, not all of them, to shame and everlasting contempt. And this resurrection transpires in connection with the great time of trouble such as never was, which just precedes the coming of the Lord. May not "they also which pierced Him," be among those who then come up to

shame and everlasting contempt? What could be more appropriate, so far as human minds can judge, than that those who took part in the scene of our Lord's greatest humiliation, and other special leaders in crime against him, should be raised to behold his terrible majesty, as he comes forth triumphantly, in flaming fire, to take vengeance on them that know not God and obey not his gospel? See Thoughts on Daniel 12 : 2.

The Church's Response. "Even so, Amen." Though this coming of Christ is to the wicked a scene of terror, it is to the righteous a scene of joy. "When the world's distress comes, then the saints' rest comes." That coming which is with flaming fire, and for the purpose of taking vengeance on the wicked, is to recompense rest to all them that believe. 2 Thess. 1 : 6–10. Every friend and lover of Christ will hail every declaration and every token of his return, as glad tidings of great joy.

VERSE 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Here another speaker is introduced. Previous to this, John has been the speaker. But this verse has no connection with what precedes, nor with what follows. Who it is who here speaks must be determined, therefore, by the terms used. We have here the expression again, "which is, and which was, and which is to come," which has already been noticed as referring exclusively to God. But it may be asked, Does not the word Lord denote that

it was Christ? On this point, Barnes has the following note: "Many MSS. instead of 'Lord,' κύριος, read 'God,' θεός, and this reading is adopted by Griesbach, Tittman, and Hahn, and is now regarded as the correct reading." Bloomfield supplies the word God, and marks the words "the beginning and the ending" as an interpolation. Thus appropriately closes the first principal division of this chapter, by a revelation of the great God of himself, as a being of an eternity of existence, past and future, and of almighty power, and hence able to perform all his threatenings and his promises, which he has given us in this book.

VERSE 9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

The subject here changes, John introducing the place and the circumstances under which the Revelation was given. He first sets himself forth as a brother of the universal church, and their companion in the tribulations incident to the Christian profession in this life.

And in the Kingdom. These words have been the occasion of no little controversy. Does John really mean to say that Christians in the present state are in the kingdom of Christ; or, in other words, that Christ's kingdom had already been, in his day, set up? If this language has any reference to the present state, it must be in a very limited and accommodated sense. Those who take the ground

that it has its application here, usually refer to 1 Pet. 2:9, to prove the existence of a kingdom in the present state and to show its nature. But, as was remarked on verse 6, the literal reign of the saints is yet future. It is *through* much tribulation that we are to *enter* into the kingdom of God. Acts 14:22. But when the kingdom is entered, the tribulation is done. The tribulation and the kingdom do not exist contemporaneously. Murdock's translation of the Syriac of this verse omits the word kingdom, and reads as follows: "I John, your brother, and partaker with you in the affliction and suffering that are in Jesus the Messiah." Wakefield translates: "I John, your brother, and sharer with you in enduring the affliction of the kingdom of Jesus Christ." Bloomfield says that by the words tribulation and patience, "are denoted afflictions and troubles to be endured for the sake, and in the cause, of Christ: and Βασιλεία [kingdom] intimates that he is to be partaker with them in the kingdom prepared for them." He says that "the best comment on this passage is 2 Tim. 2:12," which reads: "If we suffer, we *shall also* reign with him." From all which, we may safely conclude that though there is a kingdom of grace in the present state, the kingdom to which John alluded is the future kingdom of glory, and the suffering and patience are preparatory to its enjoyment.

The Place. The isle that is called Patmos. A small, barren island, off the west coast of Asia Minor, between the island of Icaria and the promontory of Miletus, where in John's day existed

the nearest Christian church. It is about eight miles in length, one in breadth, and eighteen in circumference. Its present name is Patino or Patmosa. The coast is high, and consists of a succession of capes which form many ports. The only one now in use is a deep bay sheltered by high mountains on every side but one, where it is protected by a projecting cape. The town attached to this port is situated upon a high, rocky mountain rising immediately from the sea, and is the only inhabited site of the island. About half way up the mountain on which this town is built, there is shown a natural grotto in the rock, where tradition will have it that John had his vision and wrote the Revelation. On account of the stern and desolate character of this island, it was used, under the Roman Empire, as a place of banishment, which accounts for the exile of John thither. The banishment of the apostle took place about the year A. D. 94, as is generally supposed, under the Emperor Domitian; and from this fact the date assigned to the writing of the Revelation is A. D. 95 or 96.

The Cause of Banishment. "For the word of God and for the testimony of Jesus Christ." This was John's high crime and misdemeanor. The tyrant Domitian who was then invested with the imperial purple of Rome, more eminent for his vices than even for his civil position, quailed before this aged but dauntless apostle. He dared not permit the promulgation of his pure gospel within the bounds of his kingdom. He exiled him to lonely

Patmos, where, if anywhere this side of death, he might be said to be out of the world. Having confined him to that barren spot, and to the cruel labor of the mines, the emperor doubtless thought that this preacher of righteousness was finally disposed of, and that the world would hear no more of him. So, doubtless, thought the persecutors of John Bunyan when they had shut him up in Bedford jail. But when man thinks he has buried the truth in eternal oblivion, the Lord gives it a resurrection in tenfold glory and power. From Bunyan's dark and narrow cell there blazed forth a spiritual light, which, next to the Bible itself, has built up the interests of the gospel; and from the barren isle of Patmos, where Domitian thought he had forever extinguished at least one torch of truth, there arose the most magnificent revelation of all the sacred canon, to shed its divine luster over the whole Christian world till the end of time. And how many will revere the name of the beloved disciple, and hang with delight upon his rapturous visions of heavenly glory, who will never learn the name of the monster who caused his banishment. Verily, those words of the Scriptures are sometimes applicable, even to the present life, which declare that "the righteous shall be in everlasting remembrance," but "the name of the wicked shall rot."

VERSE 10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

In the Spirit. Exiled though John was, from all of like faith, and almost from the world, he was not

exiled from God, nor from Christ, nor from the Holy Spirit, nor from angels. He still had communion with his divine Lord. And the expression, "in the Spirit," seems to denote the highest state of spiritual elevation into which a person can be brought by the Spirit of God. It marked the commencement of his vision.

On the Lord's Day. What day is intended by this designation? On this question four different positions are taken by different classes. 1. That it means the gospel dispensation. 2. That it means the day of Judgment, the future "day of the Lord" so often brought to view in the Scriptures. 3. That it means the first day of the week; and 4. That it means the seventh day, the Sabbath of the Lord.

To the first of these positions it is sufficient to reply that the book of Revelation is dated by the writer John, in the isle of Patmos, and upon the Lord's day. The writer, the place where it was written, and the day upon which it was dated, have each a real existence, and not merely a symbolical or mystical one. But if we say that the day means the gospel dispensation, we give it a symbolical or mystical meaning, which is not admissible. Besides, this position involves the absurdity of making John say, sixty-five years after the death of Christ, that the vision which he records was seen by him in the gospel dispensation, as though any Christian could possibly be ignorant of that fact!

The second position, that it is the day of Judgment, cannot be correct; for while John might have

had a vision *concerning* the day of Judgment, he could not have had one *on* that day when it was yet future. The word translated "on" is *en* (ἐν), and is defined by Robinson, when relating to time, as follows: "Time *when*, a definite point or period, *in*, *during*, *on*, *at*, which anything takes place." It never means about or concerning. Hence they who refer it to the Judgment day, either contradict the language used, making it mean "concerning" instead of "on," or they make John state, if we may coin a word, a most distortionate falsehood by saying that he had a vision upon the isle of Patmos, over seventeen hundred years ago, *on* the day of Judgment, which is yet future!

For the third view, that by "Lord's day" is meant the first day of the week, a view by far the most generally entertained, we inquire for the proof. What evidence have we for this assertion? The text itself does not define the term Lord's day; hence if it means the first day of the week we must look elsewhere in the Bible for the proof that that day of the week is ever so designated. The only other inspired writers that speak of the first day at all, are Matthew, Mark, Luke, and Paul; and they speak of it simply as the first day of the week. They never speak of it in a manner to distinguish it above any other of the six working days. And this is the more remarkable, viewed from the popular standpoint, as three of them speak of it at the very time when it is said to have become the Lord's day by the resurrection of the Lord upon it, and

two of them mention it some thirty years after that event.

But it is said that the term "Lord's day" was the usual term for the first day of the week in John's day. Where is the proof of this? It cannot be found. But we have proof of just the contrary. See "History of the Sabbath," and "Complete Testimony of the Fathers," by Andrews, published at the REVIEW Office, Battle Creek, Mich. If this was the universal designation of the first day at the time the Revelation was written, the same writer would most assuredly call it so in all his subsequent writings. But John wrote his gospel *after* he wrote the Revelation, and yet in that gospel he calls the first day of the week, not Lord's day, but simply "first day of the week." For proof that the gospel was written at a period subsequent to the Revelation, the reader is referred to the following authorities: Religious Encyclopedia, Barnes' Notes (gospels), Bib. Dic., Cottage Bible, Domestic Bible, Mine Explored, Union Bib. Dic., Comprehensive Bible, Paragraph Bible, Bloomfield, Dr. Hales, Horne, Nevins, and Olshausen.

And what still further disproves the claim here set up in behalf of the first day, is the fact that neither the Father nor the Son have ever claimed the first day as their own in any higher sense than they have each or any of the other laboring days. They have never placed any blessing upon it, nor attached any sanctity to it. If it was to be called the Lord's day from the fact of Christ's resurrec-

tion upon it, Inspiration would doubtless have somewhere so informed us. But there are other events equally essential to the plan of salvation, as for instance, the crucifixion and the ascension; and in the absence of all instruction upon the point, why not call the day upon which either of these occurred, the Lord's day, as well as the day upon which he rose from the dead?

The three positions already examined having been disproved, the fourth now demands attention, namely, that by Lord's day is meant the Sabbath of the Lord. And this of itself is susceptible of the clearest proof: 1. When God gave to man in the beginning six days of the week for labor, he expressly reserved the seventh day to himself, placed his blessing upon it, and claimed it as his holy day. 2. Moses told Israel in the wilderness of Sin, on the sixth day of the week, "To-morrow is the rest of the holy Sabbath unto the Lord." We come to Sinai where the great Lawgiver proclaimed his moral precepts in awful grandeur; and in that supreme code, he thus lays claim to his hallowed day: "The seventh day is the Sabbath *of the Lord thy God;* . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." By the prophet Isaiah, about eight hundred years later, God spoke as follows: "If thou turn away thy foot from *the Sabbath*, from doing thy pleasure on MY HOLY DAY, ... then shalt thou delight thyself in the Lord,"

etc. We come down to New-Testament times, and He who is one with the Father, declares expressly, "The Son of man is *Lord* also of the Sabbath." Can any man deny that that day is the *Lord's day*, of which he has emphatically declared that he is the *Lord?* Thus we see that whether it be the Father or the Son whose title is involved, no other day can be called the Lord's day but the Sabbath of the great Creator.

One more thought, and we leave this point: There is in this dispensation one day distinguished above the other days of the week as the Lord's day. How completely does this great fact disprove the claim put forth by some that there is no Sabbath in this dispensation, but that all days are alike. And by calling it the Lord's day, the apostle has given us, near the close of the first century, apostolic sanction for the observance of the only day which can be called the Lord's day, which is the seventh day of the week.

VERSE 11. Saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

On this verse Dr. A. Clarke remarks, "I am Alpha and Omega, the first and the last, and]—This whole clause is wanting in A B C; thirty-one others; some editions; the Syriac, Coptic, Æthiopic, Armenian, Slavonic, Vulgate, Arethas, Andreas, and Primasius. Griesbach has left it out of the text."

He also states that the phrase "in Asia," is wanting in the principal MSS. and versions, and that Griesbach has left it out of the text. Bloomfield also marks the clause, "I am Alpha and Omega, the first and the last, and"—as without doubt an interpolation, and also the words "in Asia." It would then read, "Saying, What thou seest, write in a book, and send it unto the seven churches; unto Ephesus," etc. See translations of Whiting, Wesley, American Bible Union and others. Compare remarks on verse 4.

VERSES 12–18. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

I Turned to See the Voice; that is, the person from whom the voice came.

Seven Golden Candlesticks. These cannot be the antitype of the golden candlestick of the ancient typical temple service; for that was but *one* candlestick

with seven branches. That is ever spoken of in the singular number. But here are *seven*, more properly lamp-stands than simply candlesticks; stands upon which lamps are set to give light in the room. And they bear no resemblance to the ancient candlestick, but are distinct, and so far separated from each other that the Son of Man is seen walking about in the midst of them.

The Son of Man. The central and all-attractive figure of the scene now opened before John's vision, is the majestic form of one like the Son of man, representing Christ. The description here given of him with his flowing robe, his hair white, not with age, but with the brightness of heavenly glory, his flaming eyes, his feet glowing like molten brass, and his voice as the sound of many waters, cannot be excelled for grandeur and sublimity. Overcome by the presence of this august Being, and perhaps under a vivid sense of his own unworthiness, John fell at his feet as dead; but a comforting hand is laid upon him, and a voice of sweet assurance tells him to fear not. It is equally the privilege of Christians to-day to feel the same hand laid upon them to strengthen and comfort in hours of trial and affliction, and to hear the same voice saying unto them, Fear not.

But the most cheering assurance in all these words of consolation, is the declaration of this Exalted One who is alive forevermore, that he is the arbiter of death and the grave. "I have," he says, "the keys of hell [ἅδης, the grave] and death." Death is a conquered tyrant. He may ply his gloomy labors age

after age, of gathering to the grave the precious of the earth, and gloat for a season over his apparent triumph. But he is performing a fruitless task; for the key to his dark prison-house has been wrenched from his grasp, and now rests in the hands of a mightier than he. He is compelled to deposit his trophies in a region over which another has absolute control; and this one is the unchanging friend and the pledged redeemer of his people. Then grieve not for the righteous dead; they are in safe keeping. An enemy for a while takes them away; but a friend holds the key to the place of their temporary confinement.

VERSE 19. Write the things which thou has seen, and the things which are, and the things which shall be hereafter.

A more definite command is given in this verse to John to write the entire Revelation, which would relate chiefly to things which were then in the future. In some few instances, events then in the past or then transpiring were referred to; but these references were simply for the purpose of introducing events to be fulfilled after that time, and so that no link in the chain might be lacking.

VERSE 20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

To represent the Son of man as holding in his hand only the ministers of seven literal churches in Asia

Minor, and walking in the midst of only those seven churches, would be to reduce the sublime representations and declarations of this and following chapters into comparative insignificance. The providential care and presence of the Lord are with, not a specified number of churches only, but with all his people; not in the days of John merely, but through all time. "Lo! I am with you alway," said he to his disciples, "even unto the end of the world." See remarks on verse 4.

Chapter II.

THE SEVEN CHURCHES.

VERSE 1. Unto the angel of the church of Ephesus, write: These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3. and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. 4. Nevertheless I have somewhat against thee, because thou hast left thy first love. 5. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 6. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. 7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

The Church of Ephesus. Some reasons why the seven churches, or more properly the messages to them, should be regarded as prophetic, having their application to the seven periods of the Christian age, have been given in the remarks on chap. 1 : 4. It may here be added that this view is neither new nor local. Benson quotes Bishop Newton as saying:—

"Many contend, and among them such learned men as More and Vitringa, that the seven epistles are prophetical of so many successive periods and states of the church, from the beginning to the conclusion of all."

Scott says, "Many expositors have imagined that these epistles to the seven churches were mystical prophecies of seven distinct periods, into which the whole term, from the apostles' days to the end of the world, would be divided."

Although neither Newton nor Scott themselves hold this view, their testimony is good as showing that such has been the view of *many expositors*. Matthew Henry says:—

"An opinion has been held by some commentators of note, which may be given in the words of Vitringa: 'That under this emblematical representation of the seven churches of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord, and the consummation of all things. That this is given in descriptions taken from the names, states, and conditions of these churches, so that they might behold themselves, and learn both their good qualities and their defects, and what admonitions and exhortations were suitable for them.' Vitringa has given a summary of the arguments which may be alleged in favor of this interpretation. Some of them are ingenious, but they are not now considered sufficient to support such a theory. Gill is one of the principal of the English commentators who adopt this

view, that 'they are prophetical of the churches of Christ, in the several periods of time, until he appears again.'"

It appears from the authors above cited, that what has led commentators of more modern times to discard the view of the prophetical nature of the messages to the seven churches, is the comparatively recent, and unscriptural doctrine of the temporal millennium. The last state of the church as described in chap. 3 : 15–17, was deemed to be incompatible with the glorious state of things which would exist here on this earth for a thousand years, with all the world converted to God. Hence, in this case, as in many others, the more scriptural view is made to yield to the more pleasing. The hearts of men, as in ancient times, still love smooth things; and their ears are ever favorably open to those who will prophesy peace.

The definition of the word Ephesus is, *desirable*, which may well be taken as a good descriptive term of the character and condition of the church in its first state. Those early Christians had received the doctrine of Christ in its purity. They enjoyed the benefits and blessings of the gifts of the Holy Spirit. They were noted for works, labor, and patience. In faithfulness to the pure principles taught by Christ, they could not bear those that were evil, and they tried false apostles, searched out their true characters, and found them liars. That this work was done by the literal and particular church at Ephesus, we have no evidence;

there is nothing said about it by Paul in the epistle he wrote to that church; but it was done by the Christian church as a whole, in that age, and was a most appropriate work at that time. See Acts 15; 2 Cor. 11 : 13.

The Angel of the Church. The angel of a church must denote the messenger or minister of that church; and as these churches each cover a period of time, the angel of each church must denote the *ministry*, or all the true ministers of Christ during the period covered by that church. The different messages, though addressed to the ministers, cannot be understood to be applicable to them alone; but they are doubtless addressed to the church through them.

The Cause of Complaint. "I have somewhat against thee," says Christ, "because thou hast left thy first love." "Not less worthy of warning than departure from fundamental doctrine, or from scriptural morality, is the leaving of first love. The charge here is not that of falling from grace, nor that love is extinguished, but diminished. No zeal, no suffering, can atone for the want of first love."—*Thompson.* The time never should come in a Christian's experience, when, if he was asked to mention the period of his greatest love to Christ, he would not say, The present moment. But if such a time does come, then should he remember from whence he is fallen, meditate upon it, take time for it, and carefully call up the state of his former acceptance with God, then haste to repent, and retrace his

steps to that desirable position. Love, like faith, is manifested by works; and first love, when it is attained, will always bring first works.

The Threatening. "I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent." The coming here mentioned must be a figurative coming, signifying a visitation of judgment, inasmuch as it is conditional. The removing of the candlestick would denote the taking away from them the light and privileges of the gospel, and committing them to other hands, unless they should better fulfill the responsibilities of the trust committed to them. But it may be asked, on the view that these messages are prophetic, if the candlestick would not be removed any way, whether they repented or not, as that church was succeeded by the next, to occupy the next period? and if this is not an objection against regarding these churches as prophetic? Answer: The expiration of the period covered by any church is not the removal of the candlestick of that church. The removal of their candlestick would be taking away from them privileges which they might, and should, longer enjoy. It would be the rejection of them on the part of Christ, as his representatives, to bear the light of his truth and gospel before the world. And this threatening would be just as applicable to individuals as to the church as a body. How many who professed Christianity during that period, thus came short and were rejected, we know not; doubtless many. And thus things would go on, some

remaining steadfast, some backsliding, and becoming no longer light-bearers in the world, new converts meanwhile filling up the vacancies made by death and apostasy, until the church reaches a new era in her experience, marked off as another period in her history, and covered by another message.

The Nicolaitanes. How ready is Christ to commend his people for whatever good qualities they may possess! If there is anything of which he approves, he mentions that first. And in this message to the church of Ephesus, having first mentioned their commendable traits, and then their failures, as if unwilling to pass by any of their good qualities, he mentions this: that they hated the deeds of the Nicolaitanes, which he also hated. In verse 15, the doctrines of the same characters are condemned. It appears that they were a class of persons whose deeds and dectrines were alike abominable in the the sight of Heaven. Their origin is involved in some doubt. Some say that they sprang from Nicolas of Antioch, one of the seven deacons; Acts 6:5; some, that they only attribute their origin to him to gain the prestige of his name; and others, that the sect took its name from one Nicolas of a later date, which is probably the nearest correct. Concerning their doctrines and practices, there seems to be a general agreement that they held to a community of wives, regarded adultery and fornication as things indifferent, and permitted the eating of things offered to idols. See Rel. Encyc., Clarke, Kitto, and other authorities.

The Summons to Attention. "He that hath an ear, let him hear what the Spirit saith unto the churches." A solemn manner of calling universal attention to that which is of general and most momentous importance. The same language is used to each of the seven churches. Christ, when upon earth, made use of the same form of speech in calling the attention of the people to the most important of his teachings. He used it in reference to the mission of John, Matt. 11 : 15, the parable of the sower, Matt. 13 : 9, and the parable of the tares, setting forth the end of the world, verse 43. It is also used in relation to an important prophetic fulfillment in Rev. 13 : 9.

The Promise to the Victor. To the overcomer it is promised that he shall eat of the tree of life that grows in the midst of the paradise, or garden, of God. Where is this paradise? Answer. In the third Heaven. Paul writes in 2 Cor. 12 : 2, that he knew a man, referring to himself, caught up to the third Heaven. In verse 4, he calls the same place paradise; leaving only one conclusion to be drawn, which is, that paradise is in the third Heaven. In this paradise, it seems, is the tree of life. There is but one tree of life brought to view in the Bible. It is mentioned six times, three times in Genesis, and three times in the Revelation; but it is used every time with the definite article *the.* It is *the* tree of life in the first book of the Bible, *the* tree of life in the last; *the* tree of life in the "paradise" (Septuagint) in Eden at the beginning, and *the* tree of life in the paradise

of which John now speaks, in Heaven above. But if there is but one tree, and that was at first upon the earth, it may be asked how it has now come to be in Heaven? To which the answer would be that it must have been taken up, or translated to the paradise above. There is no possible way that the same identical body which is situated in one place can be located in another but by being transported bodily thither. And that the tree of life and paradise have been removed from earth to Heaven, besides the necessary inference from this argument, there is good reason to believe.

In 2 Esdras 7 : 26, occurs this language: "Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the *bride* shall appear, and she coming forth shall be seen that *now is withdrawn from the earth.*" There is an evident allusion here to "the bride, the Lamb's wife," Rev. 21 : 9, which is the "holy city, New Jerusalem," verse 10, Gal. 4 : 26, in which is the tree of life, Rev. 22 : 2, which is now "withdrawn from the earth," but which will, in due time, appear and be located among men. Rev. 21 : 2, 3.

The following paragraph on this point, we quote from Kurtz' Sacred History, p. 50 :—

"The act of God in appointing the cherubim 'to keep the way of the tree of life,' Gen. 3 : 24, in the garden of Eden, likewise appears not only in an aspect indicating judicial severity, but also in one which conveys a promise full of consolation. The blessed abode from which man is expelled, is neither

annihilated nor even abandoned to desolation and ruin, but withdrawn from the earth and from man, and consigned to the care of the most perfect creatures of God, in order that it may be ultimately restored to man when he is redeemed. Rev. 22 : 2. The garden, as it existed before God 'planted' or adorned it, came under the curse, like the remainder of the earth, but the celestial and paradistical addition was exempted, and intrusted to the cherubim. The true paradise is now translated to the invisible world. At least a symbolical copy of it, established in the holy of holies in the tabernacle, was granted to the people of Israel, after the pattern which Moses saw in the mount, Ex. 25 : 9, 40, and the original itself, as the renewed habitation of redeemed man, will hereafter descend to the earth. Rev. 21 : 10."

To the overcomer, then, is promised a restoration to more than Adam lost; not to the overcomers of that state of the church, merely, but to all overcomers of every age; for in the great rewards of Heaven there are no restrictions. Reader, strive to be an overcomer; for he who gains access to the tree of life in the midst of the paradise of God, shall die no more.

Time of the first church, to the close of the first century, or to the death of the last of the apostles.

VERSE 8. And unto the angel of the church in Smyrna, write: These things saith the first and the last, which was dead, and is alive; 9; I know thy works, and tribulation, and poverty (but thou art rich); and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. 10. Fear none of those things which

thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. 11. He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death.

It will be noticed that the Lord introduces himself to each church by mentioning some of his characteristics which show him to be peculiarly fitted to bear to them the testimony which he utters. To the Smyrnian church, about to pass through the fiery ordeal of persecution, he reveals himself as one who was dead, but is now alive. If they should be called to seal their testimony with their blood, they were to remember that the eyes of One were upon them, who had shared the same fate, but had triumphed over death, and was able to bring them up again from a martyr's grave.

Poverty and Riches. "I know thy poverty," says Christ to them, "but thou art rich." Strange paradox, this may seem at first. But who are the truly rich in this world? Those who are "rich in faith" and "heirs of the kingdom." The wealth of this world, for which men so eagerly strive, and so often barter away present happiness and future endless life, is "coin not current in Heaven." A certain writer has forcibly remarked, "There is many a rich poor man, and many a poor rich man."

Say They Are Jews and Are Not. That the term Jew is not here used in a literal sense, is very evident. It denotes some character which was approved by the gospel standard. Paul's language will make

this point plain. He says, Rom. 2:28, 29: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew [in the true Christian sense] which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God." Again he says, chap. 9:6, 7: "For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children." In Gal. 3:28, 29, Paul further tells us that in Christ there are no such outward distinctions as Jew and Greek, but that if we are Christ's then are we *Abraham's seed* [in the true sense], and *heirs* according to the promise. To say, as some do, that the term Jew is never applied to Christians, is to contradict all these inspired declarations of Paul, and the testimony of the faithful and true Witness to the Smyrnian church. Some were hypocritically pretending to be Jews in this Christian sense, when they possessed nothing of the requisite character. Such were of the synagogue of Satan.

Tribulation Ten Days. As this message is prophetic, the time mentioned in it must also be regarded as prophetic, which would denote ten years. And it is a noticeable fact that the last and most bloody of the ten persecutions continued just ten years under Diocletian, from A. D. 302 to A. D. 312. See Buck's Theol. Dic., pp. 332, 333. It would be difficult to make an application of this language on the ground that these messages are not prophetic; for in that case, only ten literal days could be

meant; and it would not seem probable that a persecution of only ten days, on only a single church, would be made a matter of prophecy. Again, apply this persecution to any of the notable persecutions of that period, and how could it be spoken of as the fate of one church alone? All the churches suffered in them; and where, then, would be the propriety of singling out one, to the exclusion of the rest, as alone involved in such a calamity?

Faithful unto Death. Some have endeavored to base a criticism on the use of the word *unto*, instead of until, as though the idea of time was not involved. But the original word, ἄχρι, rendered unto, signifies, primarily, until. No argument, however, can be drawn from this for consciousness in death. The vital point for such an argument is still lacking; for it is not affirmed that the crown of life is bestowed immediately at death. We must consequently look to other scriptures to learn when the crown of life is given; and other scriptures very fully inform us. Paul declares that this crown is to be given at the day of Christ's appearing, 2 Tim. 4:8 at the last trump, 1 Cor. 15:51–54 when the Lord shall himself descend from Heaven, 1 Thess. 4:16, 17; when the Chief Shepherd shall appear, says Peter, 1 Pet. 5:4; at the resurrection of the just, says Christ, Luke 14:14 and when he should return to take his people to the mansions prepared for them, that they might ever be with him. John 14:3. Be thou faithful until death; and having been thus faithful, when the time comes that the saints of God are rewarded, you shall receive a crown of life.

The Overcomer's Reward. "He shall not be hurt of the second death." Is not the language Christ here uses a good comment upon what he taught his disciples, when he said, "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell"? Matt. 10:28. The Smyrnians might be put to death here; but the future life, which was to be given them, man *could* not take away, and God *would* not; hence they were to fear not those who could kill the body,—to "fear none of the things which they should suffer;" for their eternal existence was sure.

Smyrna signifies *myrrh*—fit appellation for the church of God, while passing through the fiery furnace of persecution, and proving herself a "sweet-smelling savor unto him." But we soon reach the days of Constantine, when the church presents a new phase, rendering a far different name and another message applicable to her history.

According to the foregoing, the date of the Smyrnian church would be A. D. 200–323.

VERSE 12. And to the angel of the church in Pergamos, write: These things saith He which hath the sharp sword with two edges: 13: I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrified

unto idols, and to commit fornication. 15. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. 16. Repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 17. He that hath an ear, let him hear what the Spirit saith unto the churches : To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Against the church of Smyrna, which has just been considered, there was no word of condemnation uttered. Persecution is ever calculated to keep the church pure, and incite its members to piety and godliness. But we now reach a period when influences began to work, through which errors and evils were likely to creep into the church.

Pergamos signifies *height, elevation.* The period covered by this church may be located from the days of Constantine, or perhaps rather from his professed conversion to Christianity, A. D. 323, to the establishment of the papacy, A. D. 538. It was a period in which the true servants of God had to struggle against a spirit of worldly policy, pride, and popularity, among those who professed to be the followers of Christ, and against the virulent workings of the mystery of iniquity, which finally resulted in the full development of the papal man of sin.

Where Satan's Seat Is. Christ takes cognizance of the unfavorable situation of his people during this period. This language is not probably designed to denote locality. As to place, Satan is everywhere

where Christians dwell. But there are times and seasons when he works with special power; and the period covered by the church of Pergamos was one of these. During this period, the doctrine of Christ was being corrupted, the mystery of iniquity was working, and Satan was laying the very foundation of that most stupendous system of wickedness,—the papacy. Here was the falling away foretold by Paul in 2 Thess. 2 : 3.

Antipas. That a class of persons are referred to by this name, and not an individual, there is good reason to believe; for no authentic information respecting such an individual is now to be found. On this point, Wm. Miller says:—

"It is supposed that Antipas was not an individual, but a class of men who opposed the power of the bishops, or popes, in that day, being a combination of two words, *anti*, opposed, and *Papas*, father, or pope, and many of them suffered martyrdom, at that time, in Constantinople and Rome, where the bishops and popes began to exercise the power which soon after brought into subjection the kings of the earth, and trampled on the rights of the church of Christ. And for myself, I see no reason to reject this explanation of the word *Antipas* in this text, as the history of those times is perfectly silent respecting such an individual as is here named."—*Miller's Lectures*, pp. 138, 139.

Watson says, "Ancient ecclesiastical history furnishes no account of this Antipas." Dr. Clark mentions a work as extant called the "Acts of Antipas,"

but gives us to understand that it is entitled to no credit.

The Cause of Censure. Disadvantages in situation are no excuse for wrongs in the church. Although this church lived at a time when Satan was especially at work, it was their duty to keep themselves pure from the leaven of his evil doctrines. Hence, they were censured for harboring in their midst those who held the doctrines of Balaam and the Nicolaitanes. See remarks on the Nicolaitanes, verse 6. What the doctrine of Balaam was, is here partially revealed. He taught Balak to cast a stumbling-block before the children of Israel. See a full account of his transactions and their results, in Num. 22–25, and 31 : 13–16. It appears that Balaam desired to curse Israel for the sake of the rich reward which Balak offered him for so doing. But not being permitted by the Lord to curse them, he resolved to accomplish essentially the same thing, though in a different way. He therefore counseled Balak to seduce them, by means of the females of Moab, to participate in the celebration of the rites of idolatry, and all its licentious accompaniments. The plan succeeded. The abominations of idolatry spread through the camp of Israel, the curse of God was called down upon them by their sins, and there fell by the plague twenty-four thousand persons.

The doctrines complained of in the church of Pergamos were of course similar in their tendency, leading to spiritual idolatry, and an unlawful con-

nection between the church and the world. Out of this spirit was finally produced the union of the civil and ecclesiastical powers, which culminated in the formation of the papacy.

Repent. By disciplining or expelling those who hold these pernicious doctrines. If they did not do this, Christ declared that he would take the matter into his own hands, and come unto them (in judgment) and fight against them (them who held these evil doctrines); and the whole church would be held responsible for the wrongs of those heretical ones whom they harbored in their midst.

The Promise. To the overcomer it is promised that he shall eat of the hidden manna, and receive from his approving Lord a white stone, with a new and precious name engraved thereon. Concerning manna that is "hidden," and a new name that no one is to know but he that receiveth it, not much in the way of exposition should be required. But there has been much conjecture upon these points, and an allusion to these may be expected. Most commentators apply the manna, white stone, and a new name, to spiritual blessings to be enjoyed in this life; but, like all the other promises to the overcomer, we think it refers wholly to the future, and is to be given when the time comes that the saints are to be rewarded. Perhaps the following from the late H. Blunt, is as satisfactory as anything that has ever been written upon these several particulars:—

"It is generally thought by commentators that

this refers to an ancient judicial custom of dropping a black stone into an urn when it is intended to condemn, and a white stone when the prisoner is to be acquitted; but this is an act so distinct from that described, 'I will give thee a white stone,' that we are disposed to agree with those who think it refers rather to a custom of a very different kind, and not unknown to the classical reader; according with beautiful propriety to the case before us. In primitive times, when traveling was rendered difficult from want of places of public entertainment, hospitality was exercised by private individuals to a very great extent, of which, indeed, we find frequent traces in all history, and in none more than the Old Testament. Persons who partook of this hospitality, and those who practiced it, frequently contracted habits of friendship and regard for each other, and it became a well-established custom among the Greeks and Romans to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment whenever it was presented. This mark was usually a small stone or pebble, cut in half, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged with each other. The production of this tessera was quite sufficient to insure friendship for themselves or descendants whenever they traveled again in the same direction; while it is evident that these stones required to be privately kept, and the names written upon

them carefully concealed, lest others should obtain the privileges instead of the persons for whom they were intended.

"How natural, then, the allusion to this custom in the words of the text, 'I will give him to eat of the hidden manna!' and having done this, having made him partake of my hospitality, having recognized him as my guest and friend, I will present him with the white stone, and in the stone a new name written, which no man knoweth, save he who receiveth it. I will give him a pledge of my friendship, sacred and inviolable, known only to himself."

On the new name, Wesley very appropriately says:—

"Jacob, after his victory, gained the new name of Israel. Wouldst thou know what thy new name will be? The way to this is plain,—overcome. Till then, all thy inquiries are vain. Thou wilt then read it on the white stone."

VERSE 18. And unto the angel of the church in Thyatira, write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 19; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21. And I gave her space to repent of her fornication, and she repented not. 22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23. And I will kill

her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works. 24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden. 25. But that which ye have already, hold fast till I come. 26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. 28. And I will give him the morning star. 29. He that hath an ear, let him hear what the Spirit saith unto the churches.

If the period covered by the Pergamos church has been correctly located, terminating with the setting up of the papacy, A. D. 538, the most natural division to be assigned to the church of Thyatira would be the time of the continuance of this blasphemous power through the 1260 years of its supremacy; or, from A. D. 538, to A. D. 1798.

Thyatira signifies, "sweet savor of labor," or "sacrifice of contrition." This would well describe the state of the church of Jesus Christ during the long period of papal triumph and persecution. This age of dreadful tribulation upon the church such as never was (Matt. 24:21), improved the real condition of believers. Hence, they receive for their works, charity, service, faith and patience, the commendation of Him whose eyes are as a flame of fire. And works are then again mentioned, as though worthy of a double commendation. And the last were more than the first. There had been

an improvement in their condition, a growth in grace, an increase in all these elements of Christianity. This church is the only one that is commended for an improvement in spiritual things. But, as in the church of Pergamos, unfavorable circumstances were no apology for false doctrines in the church, so in this church, no amount of labor, charity, service, faith or patience, could compensate for a like sin. A rebuke is therefore given them for suffering in their midst—

That Woman Jezebel. As in the preceding church, Antipas denoted, not an individual, but a class of persons; so, doubtless, Jezebel is here to be understood in the same sense. Watson's Bible Dictionary says, "The name of Jezebel is used proverbially. Rev. 2 : 20." Wm. Miller, Lectures, p. 142, speaks as follows:—

"Jezebel is a figurative name alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the papal abominations. See 1 Kings, chaps. 18, 19, and 21. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the papal monks to preach and teach among them. See the 'History of the Waldenses.'"

The Comprehensive Commentary has the following remark upon verse 23: "Children are spoken of, which confirms the idea that a sect and its proselytes are meant." The judgments here threatened

against this woman are in harmony with the threatenings in other parts of this book against the Romish church, under the symbol of a corrupt woman, the mother of harlots and abominations of the earth. See chaps. 17–19. The death which is threatened is doubtless the second death, at the end of the one thousand years of Rev. 20, when the righteous retribution from the Searcher of "the reins and hearts" of all men will be given. And further, the declaration, "I will give unto every one of you according to your works," is proof that the address to this church looks forward prophetically to the final reward or punishment of all accountable beings.

And all the Churches Shall Know, etc. It has been argued from this expression that these churches could not denote seven *successive* periods of the gospel age, but must exist contemporaneously, as otherwise *all* the churches could not know that Christ was the searcher of the reins and hearts from seeing his judgments upon Jezebel and her children. But when is it that all the churches are to know this? It is when these children are punished with death. And if this is at the time when the second death is inflicted upon all the wicked, then, indeed, will "all the churches" as they behold the infliction of the Judgment, know that no secret thing, no evil thought or purpose of the heart, has escaped the knowledge of Him who, with eyes like flames of fire, searches the hearts and reins of men.

I Will Lay upon You none other Burden. A

respite promised the church, if we rightly apprehend, from the burden so long her portion,—the weight of papal oppression. It cannot be applied to the reception of new truths; for truth is not a burden to any accountable being. But the days of tribulation that came upon that church, were to be shortened for the elect's sake. Matt. 24:22. "They shall be holpen," says the prophet, "with a little help." Dan. 11:34. "And the earth helped the woman," says John. Rev. 12:6.

Hold Fast till I Come. These are the words of "the Son of God," and bring to our view an unconditional coming. To the churches of Ephesus and Pergamos, certain comings were threatened on conditions: "Repent, or *else* I will come unto thee," etc., implying visitations of judgment. But here, a coming of altogether a different nature is brought to view. It is not a threatening of punishment. It is suspended upon no conditions. It is set before the believer as a matter of hope, and can refer to no other event but the future second advent of the Lord in glory, when the Christian's trials will cease, and his efforts in the race for life, and his warfare for a crown of righteousness, be rewarded with everlasting success.

This church brings us down to the time when the more immediate signs of the soon coming advent began to be fulfilled. In 1780, eighteen years before the close of this period, the predicted signs in the sun and moon were fulfilled. See on chap. 6:12. And in reference to these signs, the Saviour

said: "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." In the history of this church we reach a point within eighty-two years of the present time (1880), and must conclude that some whose religious experience commenced back under that period, will live to behold the Lord appear to consummate the hope of his people. To such, the exhortation is, "Hold fast till I come."

Till the End. The end of the Christian age. "He that shall endure to the end," says Christ, "the same shall be saved." Matt. 24:13. Is not here a like promise to those who keep Christ's works, do the things he has enjoined,—keep the faith of Jesus? Chap. 14:12.

Power over the Nations. In this world, the wicked bear rule, and the servants of Christ are of no esteem. But the time is coming when righteousness will be in the ascendency; when all ungodliness will be seen in its true light, and be at a heavy discount; and when the scepter of power will be in the hands of the people of God. This promise will be explained by the following facts and scriptures: 1. The nations are to be given by the Father into the hands of Christ, to be ruled with a rod of iron, and dashed in pieces like a potter's vessel. Ps. 2:8, 9. 2. Associated with Christ when he thus enters upon his own work of power and judgment, are to be his saints. Rev. 3:21. 3. They are to reign with him in this capacity for one thousand years. Chap. 20:4. 4. During this

period, the degree of judgment upon wicked men and evil angels is determined. 1 Cor. 6 : 2, 3. 5. At the end of the one thousand years, they have the honor of sharing with Christ in the execution of the sentence written. Ps. 149 : 9.

The Morning Star. Christ says in chap. 22 : 16, that he is himself the morning star. The morning star is the immediate forerunner of the day. What is here called the morning star, is called the day-star, in 2 Pet. 1 : 19, where it is associated with the dawn of the day. "Until the day dawn, and the day-star arise." During the saint's weary night of watching, they have the word of God to shed its needful light upon their path. But when the day-star shall arise in their hearts, or the morning star be given to the overcomers, they will be taken into so close a relation to Christ that their hearts will be fully illuminated with his Spirit, and they will walk in his light. Then they will no longer need the sure word of prophecy, which now shines as a light in a dark place. Hasten on, O glorious hour! when the light of Heaven's bright day shall rise upon the pathway of the little flock, and beams of glory from the eternal world shall gild their banners.

Chapter III.

THE SEVEN CHURCHES CONTINUED.

VERSE 1. And unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. 2. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. 3. Remember, therefore, how thou hast received, and heard, and hold fast, and repent. If therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4. Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy. 5. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. 6. He that hath an ear, let him hear what the Spirit saith unto the churches.

If the preceding churches have been correctly applied, the period covered by the church of Sardis, must commence about the year 1798.

Sardis signifies, "prince or song of joy; or, that which remains." We then have before us, as constituting this church, the reformed churches from the date above-named to the great movement which marked another era in the history of the people of God.

The great fault found with this church is, that it has a name to live, but is dead. And what a high position, in a worldly point of view, has the nominal church occupied during this period! Look at her high-sounding titles, and her favor with the world. But how has pride and popularity grown apace, until spirituality is destroyed, the line of distinction between the church and the world is obliterated, and these different popular bodies are churches of Christ only in name.

This church was to hear the proclamation of the doctrine of the second advent, as we learn from verse 3: "If, therefore, thou shalt not watch, I will come on thee as a thief." This implies that the doctrine of the advent would be proclaimed, and the duty of watching enjoined upon the church. The coming is unconditional; the manner only in which it would come upon them is conditional. Their not watching would not prevent the coming of the Lord; but by watching they could avoid being overtaken as a thief. It is only to those who are in this condition that the day of the Lord comes unawares. "Ye, brethren," says Paul, "are not in darkness that that day should overtake you as a thief." 1 Thess. 5 : 4.

A Few Names even in Sardis. This language would seem to imply a period of unparalleled worldliness in the church. But even in this state of things, there are some whose garments are not defiled, some who have kept themselves free from this contaminating influence. James says, "*Pure* religion, and undefiled before God and the Father is this: To visit

the fatherless and widows in their affliction, and to keep himself *unspotted from the world.*" James 1 : 27.

Shall Walk with Me in White. The Lord does not overlook his people in any place, however few their numbers. Lonely Christian, with none of like precious faith with whom to commune, do you ever feel as though the hosts of the unbelievers would swallow you up? You are not unnoticed or forgotten by your Lord. The multitude of the wicked around you cannot be so great as to hide you from his view. And if you keep yourself unspotted from surrounding evil, the promise is sure to you. You shall be clothed in white, the white raiment of the overcomer, and walk with your Lord in glory. See chap. 7 : 17 : "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

White Raiment. Being clothed with white raiment is explained in other scriptures to be a symbol of exchanging iniquity for righteousness. See Zech. 3 : 4, 5. "Take away the filthy garments from him," explained by the language that follows, "Behold I have caused thine iniquity to pass from thee." "The fine linen," or the white raiment, "is the righteousness of saints." Rev. 19 : 8.

The Book of Life. Object of thrilling interest! Vast and ponderous volume, in which are enrolled the names of all the candidates for everlasting life! And is there danger, after having our names once

entered in that heavenly journal, of having them blotted out? Yes; or this warning would never have been penned. Paul, even, feared that he himself might become a castaway. 1 Cor. 9 : 27. It is only by our being overcomers at last that our names can be retained in that book. But all will not overcome. Their names, of course, will be blotted out. And reference is made to some definite point of time in the future for this work. "I *will not*," says Christ, in the future, blot out the names of the overcomers, which is also saying, by implication, that at the same time he *will* blot out the names of those who do not overcome. Is not this the same time mentioned by Peter, in Acts 3 : 19 : "Repent ye, therefore, and be converted, that your *sins* may be *blotted out*, when the times of refreshing shall come from the presence of the Lord"? To say to the overcomer that his name shall not be blotted out of the book of life, is to say also that his sins shall be blotted out of the book wherein they are recorded, to be remembered against him no more forever. Heb. 8 : 12. And this is to be when the times of refreshing come from the presence of the Lord; may we not also add, in that other language of Peter, when the day-star shall arise in our hearts, or the morning star be given to the church, just previous to the advent of the Lord to usher in the glorious day? 2 Pet. 1 : 19; Rev. 2 : 28. And when that hour of decision shall come, which cannot now be a great way in the future, how, reader, will it be with you? Will your sins be blotted out, and your name retained in the book of life? or will

your name be blotted out of the book of life, and your sins left to bear their fearful record against you?

The Presentation in Glory. "I will confess his name before my Father, and before his angels." Christ taught here upon earth, that as men confessed or denied, despised or honored, him here, they would be confessed or denied by him before his Father in Heaven and the holy angels. Matt. 10 : 32, 33; Mark 8 : 38; Luke 12 : 8, 9. And who can fathom the honor of being approved before the heavenly hosts? Who can conceive the bliss of that moment when we shall be owned by the Lord of life before his Father, as those who have done his will, fought the good fight, run the race, honored him before men, overcome, and whose names are worthy, through his merits, of standing upon the imperishable record of the book of life forever and ever!

VERSE 7. And to the angel of the church in Philadelphia, write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth, 8, I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. 9. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. 11. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. 12. Him that overcometh, will I make a pillar in the temple of

my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name. 13. He that hath an ear, let him hear what the Spirit saith unto the churches.

Philadelphia signifies *brotherly love*, and expresses the position and spirit of those who received the Advent message up to the autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind, and every heart beat in union, as they gave the alarm to the churches and to the world, and pointed to the coming of the Son of man as the believer's true hope. Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was with every true believer, and his praise upon every tongue. Those who were not in that movement know nothing of the deep searching of heart, consecration of all to God, peace, joy in the Holy Spirit, and pure, fervent love for each other, which true believers then enjoyed. Those who were in that movement are aware that language would fail to describe that holy, happy state.

The Key of David. A key is a symbol of power. The Son of God is the rightful heir to David's throne; and he is about to take to himself his great power and reign; hence he is represented as having the key of David. The throne of David, or of Christ, on which he is to reign, is included in the capital of his kingdom, the New Jerusalem, now above, but which

is to be located on this earth, where he is to reign forever and ever. Rev. 21 : 1–5 ; Luke 1 : 32, 33.

He that Openeth and no Man Shutteth, etc. To understand this language, it is necessary to look at Christ's position and work as connected with his ministry in the sanctuary or true tabernacle above. Heb. 8 : 2. A figure, or pattern of this heavenly sanctuary once existed here upon earth in the sanctuary built by Moses. Ex. 25 : 8, 9 ; Acts 7 : 44 ; Heb. 9 : 1, 21, 23, 24. The earthly building had two apartments,—the holy place and the most holy place. Ex. 26 : 33, 34. In the first apartment were the candlestick, the table of shew-bread, and the altar of incense. In the second, were the ark which contained the tables of the covenant, or ten commandments, and the cherubim. Heb. 9 : 1–5. Likewise the sanctuary in which Christ ministers in Heaven has two apartments. Heb. 9 : 24. See also verses 8 and 12, and chap. 10 : 19, in each of which texts the words rendered "holiest" and "holy place" are plural in the original, and should be rendered holy places. And as all things were made after their pattern, the heavenly sanctuary has also furniture similar to that of the worldly. For the antitype of the golden candlestick and altar of incense in the first apartment, see Rev. 4 : 5 ; 8 : 3 ; and for the antitype of the ark of the covenant, with its ten commandments, see Rev. 11 : 19. In the worldly sanctuary the priests ministered. Ex. 28 : 41, 43 ; Heb. 9 : 6, 7 ; 13 : 11, etc. The ministry of these priests was a shadow of the ministry of Christ in the sanctuary in Heaven.

Heb. 8 : 4, 5. A complete round of service was performed in the earthly tabernacle once every year. Heb. 9 : 7. But in the tabernacle above, the service is performed once for all. Heb. 7 : 27 ; 9 : 12. At the close of the yearly typical service, the high priest opened the door of the most holy place of the sanctuary, to go in and make an atonement, called the cleansing of the sanctuary. Lev. 16 : 20, 30, 33 ; Eze. 45 : 18. At the same time the service of the first apartment, or holy place, ceased. Lev. 16 : 17. A similar opening and shutting, or change of ministration, must be accomplished by Christ, when the time comes for the cleansing of the heavenly sanctuary. And the time did come for this service to commence at the close of the 2300 days in 1844. To this event the opening and shutting mentioned in the text under consideration can appropriately apply ; the opening being the opening of his ministration in the most holy place, and the shutting, its cessation in the first apartment, or holy place. Dan. 8 : 14.

Verse 9 probably applies to those who do not keep pace with the advancing light of truth, and who oppose those that do. Such shall yet be made to feel and confess that God loves those who, not rejecting the past fulfillments of his word, nor stereotyping themselves in a creed, continue to advance in the knowledge of his truth.

The Word of My Patience. Says John in Rev. 14 : 12, "Here is the patience of the saints ; here are they that keep the commandments of God and the faith of Jesus." Those who now live in pa-

tient, faithful obedience to the commandments of God and the faith of Jesus, will be kept in the hour of temptation and peril just before us. See chap. 13 : 13–17.

Behold, I Come Quickly. The second coming of Christ is here again brought to view, and with more startling emphasis than in any of the preceding messages. The nearness of that event is here urged upon the attention of believers. The message applies to a period when that great event is impending. And in this we have most indubitable evidence of the prophetic nature of these messages. What is said of the first three churches contains no allusion to the second coming of Christ, from the fact that they do not cover a period during which that event could be scripturally expected. But we come down to the Thyatiran church, a few of whose members would probably live to behold the advent of the Lord in glory, and, as if then the time had come when this great hope was just beginning to dawn upon the church, the mind is carried forward to it by a single allusion : "Hold fast till I come." We come down to the next state of the church, the Sardis, the church which occupies a position still nearer that event, and the great proclamation is brought to view which was to herald it, and the duty of watching enjoined upon the church ; "If thou shalt not watch, I will come on thee as a thief." We reach the Philadelphian church, still further down in the stream of time, and the nearness of the same great event then

leads Him who "is holy and true," to utter the stirring declaration, "Behold, I come quickly." How evident is it from all this that these churches occupy positions successively nearer the great day of the Lord, as in each succeeding one, and in a continually increasing ratio, this great event is made more and more prominent, and more definitely and impressively urged upon the attention of the church.

Faithfulness Enjoined. "Hold that fast which thou hast, that no man take thy crown." Not that by our faithfulness we are depriving any one else of a crown; but the verb rendered, to take, has a number of definitions, one of which is "to take away, snatch from, *deprive of.*" Hold fast that thou hast, that no man deprive you of the crown of life. Let no one, and no thing, induce you to yield up the truth, or pervert you from the right ways of the Lord; for by so doing they will cause you to lose the reward.

A Pillar in the Temple. The overcomer in this address has the promise of being made a pillar in the temple of God, and going no more out. The temple here must denote the church; and the promise of being made a pillar therein is the strongest promise that could be given, of a place of honor, permanence and safety in the church, under the figure of a heavenly building. And when the time comes that this part of the promise is fulfilled, probation with the overcomer is past, he is fully established in the truth, and sealed. "He shall go

no more out;" that is, there is no more danger of his falling away; he is the Lord's forever; his salvation is sure.

But they are to have more than this: From the moment they overcome, and are sealed for Heaven, they are labeled, if we may so express it, for the New Jerusalem. They are to have written upon them the name of God, whose property they are, the name of the New Jerusalem, to which place they are going, not Old Jerusalem, where some are vainly looking; and they have upon them the new name of Christ, by whose authority they are to receive everlasting life, and enter into the kingdom. Thus sealed and labeled, the saints of God are safe. No enemy will be able to prevent their reaching their destination, their glorious haven of rest, Jerusalem above.

VERSE 14. And unto the angel of the church of the Laodiceans, write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God: 15: I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. 16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. 19. As many as I love, I rebuke and chasten; be zealous, therefore, and repent. 20. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him,

and he with me. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22. He that hath an ear, let him hear what the Spirit saith unto the churches.

Laodicea signifies *the judging of the people;* or, according to Cruden, *a just people.* This message brings to view the closing scenes of probation. It reveals a period of Judgment. It is the last stage of the church. It consequently applies to believers under the third message, the last message of mercy before the coming of Christ, chap. 14 : 9–14, while the great day of atonement is transpiring, and the investigative Judgment is going forward upon the house of God,—a period during which the just and holy law of God is taken by the waiting church as their rule of life.

These Things Saith the Amen. This is then the final message to the churches ere the close of probation. And though the description he gives to the indifferent Laodiceans, of their condition, is fearful and startling, nevertheless it cannot be denied ; for the Witness is "faithful and true." Moreover he is "the beginning of the creation of God." Some understand by this language that Christ was the first created being, dating his existence far back before any other created being or thing, next to the self-existent and eternal God. But the language does not necessarily imply this ; for the words, "the beginning of the creation," may simply signify that the work of creation, strictly speaking, was begun by him. And it is expressly declared that "without him was not anything

made that was made." Others, however, take the word ἀρχή to mean the agent or efficient cause, which is one of the definitions of the word, understanding that Christ is the agent through whom God has created all things, but that he himself came into existence in a different manner, as he is called "the only begotten" of the Father. It would seem utterly inappropriate to apply this expression to any being created in the ordinary sense of that term.

The charge he brings against the Laodiceans is, that they are lukewarm, neither cold nor hot. They lack that religious fervency, zeal, and devotion, which their position in the world's closing history, and the light of prophecy beaming upon their pathway, demand that they should manifest; and this lukewarmness is shown by a lack of good works; for it is from a knowledge of their works that the faithful and true Witness brings this fearful charge against them.

I Would Thou Wert Cold or Hot. Three states are brought to view in this message: the cold, the lukewarm, and the hot. It is important to determine what condition they each denote, in order to guard against wrong conclusions. What the term hot means, it is not difficult to conceive. The mind at once calls up a state of intense fervency and zeal, when all the affections, raised to the highest pitch, are drawn out for God and his cause, and manifest themselves in corresponding works. To be lukewarm is to lack this zeal, to be in a state in which heart and earnestness are wanting, in which there is no

self-denial that costs anything, no cross-bearing that is felt, no determined witnessing for Christ, and no valiant aggression that keeps sinews strained and armor bright; and, worst of all, to be entirely *satisfied* with that condition. But to be cold—what is that? Does it denote a state of corruption, wickedness, and sin, such as characterizes the world of unbelievers? We cannot so regard it, for the following reasons:—

1. It would seem harsh and repulsive to represent Christ as wishing, under any circumstances, that persons should be in such a condition; but he says, "I *would* thou wert *cold* or hot."

2. No state can be more offensive to Christ than that of the sinner in open rebellion, and his heart filled with every evil. It would therefore be incorrect to represent him as preferring that state to any position which his people can occupy while they are still retained as his.

3. The threat of rejection in verse 16 is *because* they are *neither* cold nor hot. As much as to say that if they were *either* cold or hot, they would not be rejected. But if by cold is meant a state of open worldly wickedness, they would be rejected therefor very speedily. Hence, such cannot be its meaning.

We are consequently forced to the conclusion that no reference is had whatever to those outside of his church, by this language of our Lord, but that he refers to three degrees of spiritual affections, two of which are more acceptable to him than the third. Heat and cold are preferable to lukewarmness. But

what kind of a spiritual state is denoted by the term, cold? We may remark first that it is a state of *feeling*. In this respect, it is superior to lukewarmness, which is a state of comparative insensibility, indifference, and supreme self-satisfaction. To be hot is also to be in a state of feeling. And as hot denotes joyous fervency, and a lively exercise of all the affections, with a heart buoyant with the sensible presence and love of God, so by cold would seem to be denoted a spiritual condition characterized by a destitution of these traits, yet one in which the individual *feels* such destitution, and longs to recover his lost treasures. This state is well expressed by the language of Job, "Oh that I knew where I might find Him!" Job 23 : 3. In this state there is not indifference, nor is there content; but there is a sense of coldness, unfitness, and discomfort, and a groping and seeking after something better. There is hope of a person in this condition. What a man feels that he lacks and wants, he will earnestly strive to obtain. The most discouraging feature of the lukewarm is that they are conscious of no lack, and feel that they have need of nothing. Hence it is easy to see why our Lord should prefer to behold his church in a state of comfortless coldness, rather than in a state of comfortable, easy, indifferent lukewarmness. Cold, a person will not long remain. His efforts will soon lead him to the fervid state. But lukewarm, there is danger of remaining till the faithful and true Witness is obliged to reject him as a nauseous and loathsome thing.

I Will Spue Thee out of My Mouth. Here the

figure is still further carried out, and the rejection of the lukewarm expressed by the well-known nauseating effects of tepid water. And this denotes a final rejection, an utter separation from his church.

Rich and Increased in Goods. Such the Laodiceans think is their condition. They are not hypocrites, because they "*know not*" that they are poor, miserable, blind, and naked.

The Counsel Given Them. Buy of me, says the true Witness, gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and anoint thine eyes with eye-salve, that thou mayest see. This shows at once to the deceived Laodiceans the objects they lack, and the extent of their destitution. It shows, too, where they can obtain those things in which they are so fearfully poor; it brings before them the necessity of speedily obtaining them. The case is so urgent that our great Advocate in the court above sends us special counsel on the point; and the fact that He who has condescended to point out our lack, and counsel us to buy, is the one who has these things to bestow, and invites us to come to him for them, is the best possible guarantee that our application will be respected, and our requests granted.

But, by what means can we buy these things? Just as we buy all other gospel graces. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55 : 1. We thus buy, by the asking;

buy, by throwing away the worthless baubles of earth, and receiving priceless treasures in their stead; buy, by simply coming and receiving; buy, giving nothing in return. And what do we buy on these gracious terms? Bread that perishes not, spotless raiment that soils not, riches that corrupt not, and an inheritance that fadeth not. Strange traffic, this! Yet thus the Lord condescends to deal with his people. He might compel us to come in the manner and with the mien of beggars; but, instead of this, he gives us the treasures of his grace, and in return receives our worthlessness, that we may take the blessings he has to bestow, not as pittances dealt out to mendicants, but as the legitimate possessions of honorable purchase.

The things to be obtained demand especial notice. They are enumerated as follows:—

1. *Gold Tried in the Fire.* Gold, literally considered, is the comprehensive name for all worldly wealth and riches. Figuratively considered, it must denote that which constitutes spiritual riches. What grace, then, is represented by the gold? or, rather, what graces? for, doubtless, no one single grace can be said to answer to the full import of that term. The Lord said to the church of Smyrna that he knew their poverty, but they were rich; and the testimony shows that their riches consisted of that which was finally to put them in possession of a crown of life. Says James, "Hearken, my beloved brethren, hath not God chosen the poor of this world *rich in faith*, and heirs of the kingdom

which he hath promised to them that love him?" "Faith," says Paul, "is the substance of things hoped for, the evidence of things not seen." To be "rich toward God," rich in the spiritual sense, is to have a clear title to the promises, to be an heir of that inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in Heaven for us. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. And how do we obtain this heirship? In the same way that Abraham obtained the promise; that is, through faith. Rom. 4:13, 14. No wonder, then, that Paul should devote an entire chapter in Hebrews (chap. 11) to this important subject, setting forth the mighty achievements that have been accomplished, and the precious promises that have been obtained, through faith; and that he should, in the first verse of the next chapter, as the grand conclusion to his argument, exhort Christians to lay aside every weight, and the sin (of unbelief) that so easily besets them. Nothing will sooner dry up the springs of spirituality, and sink us into utter poverty in reference to the things of the kingdom of God, than to let faith go out and unbelief come in. For faith must enter into every action that is pleasing in his sight; and in coming to him, the first thing is, to believe that he is; and it is through faith, as the chief agent under the grace which is the gift of God, that we are to be saved Heb. 11:6; Eph. 2:8.

From this, it would seem that faith is a principal

element of spiritual wealth. But if, as already remarked, no one grace can answer to the full import of the term gold, so, doubtless, other things are included with faith. "Faith is the substance of things hoped for," says Paul. Hence hope is an inseparable accompaniment of faith. Heb. 11:1; Rom. 8:24, 25. And again Paul tells us that faith works by love, and speaks in another place of being "rich in good works." Gal. 5:6; 1 Tim. 6:18. Hence love cannot be separated from faith. We then have before us the three objects associated together by Paul in 1 Cor. 13,—faith, hope, and charity, or love; and the greatest of these is charity. Such is the gold tried by fire which we are counseled to buy.

2. *White Raiment.* On this point there would not seem to be much room for controversy. A few texts will furnish a key to the understanding of this expression. Says the prophet, Isa. 64:6, "All our righteousnesses are as filthy rags." We are counseled to buy the opposite of filthy rags, which would be complete and spotless raiment. The same figure is used in Zech. 3:3, 4. And John, in the 19th chapter of the Revelation, verse 8, says plainly that "the fine linen is the righteousness of saints."

3. *The Eye-salve.* On this there is as little room for a diversity of opinion as upon the white raiment. The anointing of the eyes is certainly not to be taken in a literal sense; and, reference being made to spiritual things, the eye-salve must denote that by which our spiritual discernment is quickened.

There is but one agent revealed to us in the word of God by which this is accomplished; and that is the Holy Spirit. In Acts 10:38, we read that "God anointed Jesus of Nazareth with the Holy Ghost." And the same writer through whom came this Revelation from Jesus Christ, wrote to the church in his first epistle, 2:20, as follows: "But ye have an unction from the Holy One, and ye know all things." In verse 27, he enlarges upon this point thus: "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." By referring to his gospel, it is found that the work which he here sets forth as accomplished by the anointing, is exactly the same that he there attributes to the Holy Spirit. John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." See also John 16:13.

Thus, in a formal and solemn manner, are we counseled by the faithful and true Witness, under the figures of gold, white raiment, and eye-salve, to seek from him, speedily and earnestly, an increase of the heavenly graces, of faith, hope, charity, that righteousness which he alone can furnish, and an unction from the Holy Spirit. But how is it possible that a people, lacking these things, should think

themselves rich and increased with goods? A plausible inference may here be drawn, which is perhaps also a necessary one, as there is room for no other. It will be observed that no fault is found with the Laodiceans on account of the doctrines they hold. They are not accused of harboring any Jezebel in their midst, or countenancing the doctrines of Balaam or the Nicolaitanes. So far as we can learn from the address to them, their belief is correct, and their theory sound. The inference, therefore, is that, having a correct theory, therewith they are content. They are satisfied with a correct form of doctrine without its power. Having received light concerning the closing events of this dispensation, and having a correct theoretical knowledge of the truths that pertain to the last generation of men, they are inclined to rest in this, to the neglect of the spiritual part of religion. It is by their actions, doubtless, not by their words, that they say they are rich and increased with goods. Having so much light and so much truth, what can they want besides? And if, with a commendable tenacity they defend the theory, and in their outward life conform to the increasing light upon the commandments of God and the faith of Jesus, is not their righteousness complete? Rich and increased in goods, and needing nothing! Here is their failure. Their whole being should cry out for the Spirit, the zeal, the fervency, the life, the power, of a living Christianity, and their righteousness should consist in a swallowing up of self and all its works in the merits of their Redeemer.

The Token of Love. This, strange as it may seem, is chastisement. "As many as I love I rebuke and chasten." If we are without chastisement we are not sons. Heb. 12. "A general law," says Thompson, "of his gracious economy is here set forth. As all need chastisement in some measure, they in some measure receive it, and thus have proof of the Saviour's attachment. This is a hard lesson to learn, and believers are dull scholars; yet here and throughout God's word and providence it stands, that trials are his benedictions, and that no child escapes the rod. The incorrigibly misshapen and coarse-grained blocks are rejected, whilst those chosen for the glorious structure are subjected to the chisel and the hammer. There is no cluster on the true vine but must pass through the winepress. 'For myself,' said an old divine under affliction, 'for myself, I bless God, I have observed and felt so much mercy in this angry dispensation of God that I am almost transported. I am, sure, highly pleased with thinking how infinitely sweet his mercies are, when his judgments are so gracious.' In view, then, of the origin and design of the chastisements you receive, 'Be zealous and repent.' Lose no time; lose not a blow of the rod, but repent at once. Be fervent in spirit. Such is the first appliance of encouragement."

Be Zealous and Repent. Although, as we have seen, the state represented by coldness is preferable to one of lukewarmness, yet that is not a state in which our Lord ever desires to find us. We are

never exhorted to seek that state. There is a far better one which we are counseled to attain; and that is, to be zealous; to be fervent; and to have our hearts all aglow in the service of our Master.

Christ Knocking at the Door. Let us listen again to the author above quoted: "Here is the heart of hearts. Notwithstanding their offensive attitude, their unlovely character, such is his love to their souls that he humbles himself to solicit the privilege of making them blessed. 'Behold, I stand at the door, and knock.' Why does he? Not because he is without home elsewhere. Among the mansions in his Father's house there is not one entrance closed to him. He is the life of every heart, the light in every eye, the song on every tongue in glory. But he goes round from door to door in Laodicea. He stands at each, and knocks, because he came to seek and to save that which is lost, because he cannot give up the purpose of communicating eternal life to as many as the Father has given him, and because he cannot become known to the inmate unless the door be opened and a welcome given him. Have you bought a piece of ground? have you bought five yoke of oxen? is your hat in your hand, and do you pray to be excused? He knocks and knocks. But you cannot receive company at present; you are worn out with labor; you have wheeled round the sofa; you are making yourself comfortable, and send word that you are engaged. He knocks and knocks. . . . . It is th hour for church prayer-meeting, or for

monthly concert; there is opportunity to pay a Christian visit to an individual or a family; but you move not. . . . . Oh, nauseous lukewarmness! Oh, fatal worldliness! The Lord of glory comes all the way from his celestial palace—comes in poverty, in sweat, in blood—comes to the door of a professed friend, who owes all to him, and cannot get in!—comes to rescue a man whose house is on fire, and he will not admit him! Oh, the height, the depth of Jesus Christ's forbearance! Even the heathen Publius received Paul, and lodged him three days courteously. Shall nominal Christians tell the Lord of apostles that they have no room for him?"

If Any Man Hear My Voice. The Lord entreats, then, as well as knocks. And the word *if* implies that some will not hear. Though he stands and knocks and entreats till his locks are wet with the dews of night, yet some will close their ears to his tender entreaties. But it is not enough to simply hear. It is to hear, and open the door. And many who hear at first the voice, and for a time feel inclined to heed, will doubtless, alas! fail in the end to do that which is necessary to secure to themselves the communion of the heavenly guest. Reader, are your ears open to the entreaties which the Saviour directs to you? Is the sound of his voice a welcome sound? Will you heed it? Will you open the door and let him in? Or is the door of your heart held fast by heaps of this world's rubbish which you are unwilling to remove? Remember that the Lord of life

never forces an entrance. He condescends to come and knock, and seek admittance; but he takes up his abode in those hearts only, where he is then a welcome and invited guest.

And then the promise! "I will come in to him, and will sup with him, and he with me." How forcible and touching the figure! Friend with friend, partaking of the cheerful and social meal! Mind with mind, holding free and intimate converse! And what a festal scene must that be where the King of glory is a guest! No common degree of union, no ordinary blessing, no usual privilege, is denoted by this language. Who, under such tender entreaty and so gracious a promise, can remain indifferent? Nor are we required to furnish the table for this exalted guest. This he does himself, not with the gross nutriment of earth, but with viands from his own heavenly storehouse. Here he sets before us foretastes of the glory soon to be revealed. Here he gives us earnests of our future inheritance which is incorruptible, undefiled, and that fadeth not away. Verily, when we shall comply with the conditions and receive this promise, we shall experience the rising of the day-star in our hearts, and behold the dawn of a glorious morning for the church of God.

The Final Promise. The promise of supping with his disciples is made by the Lord to them, before the final promise to the overcomer. This shows that the blessings included in that promise are to be enjoyed in this probationary state. And now, superadded to all these, is the promise to the overcomer. "To him

that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Here the promises of the Lord culminate. From being at first rebellious, and then fallen, degraded, and polluted, man is brought by the work of the Redeemer back into reconciliation with God, cleansed from his pollutions, redeemed from the fall, made immortal, and finally raised to a seat upon the very throne of his Saviour. Honor and exaltation could go no further. Human minds cannot conceive that state, human language cannot describe it. We can only labor on till, if overcomers at last, we shall "know what it is to be there."

But there is in this verse not only a glorious promise, there is also an important doctrine. We learn by this that Christ reigns consecutively upon two thrones. One is the throne of his Father, the other is his own throne. He declares in this verse that he has overcome, and is now set down with his Father in his throne. He is now associated with the Father in the throne of universal dominion, placed at his right hand, far above all principality, power, might, and dominion. Eph. 1 : 20–22, etc. While in this position, he is a priest-King. He is a priest, "a minister of the sanctuary;" but at the same time he is "on the right hand of the *throne* of the Majesty in the Heavens." Heb. 8 : 1, 2. This position and work of our Lord was thus predicted by the prophet Zechariah: "And speak unto him, saying, Thus speaketh the Lord of hosts

[God], saying, Behold the man whose name is the Branch [Christ]; and he shall grow up out of his place, and he shall build the temple of the Lord. . . . And he [Christ] shall sit and rule upon his [God's] throne; and he [Christ] shall be a priest upon his [God's] throne; and the counsel of peace [in the sacrifice and priestly work of Christ in behalf of repenting man] shall be between them both." Zech. 6 : 12, 13. But the time is coming when he is to change his position, and, leaving the throne of his Father, take his own throne; and this must be when the time comes for the reward of the overcomers; for when they enter upon their reward, they are to sit with Christ on his throne as he has overcome and is now seated with the Father upon his throne. This change in the position of Christ is set forth by Paul in 1 Cor. 15 : 24–28, as follows :—

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

The truths taught in this portion of Scripture may perhaps be most briefly expressed by a slight paraphrase, and by giving, in every instance, instead of the pronouns, the nouns to which they respectively refer. Thus:—

"Then cometh the end (of the present dispensation), when Christ shall have delivered up the kingdom (which he now holds conjointly with the Father) to God, even the Father; when God shall have put down all rule and all authority and power (that is opposed to the work of the Son). For Christ must reign (on the throne of his Father) till the Father hath put all enemies under Christ's feet. [See Ps. 110 : 1.] The last enemy that shall be destroyed is death. For God (then) hath put all things under Christ's feet. But when God saith, All things are put under Christ (and he commences his reign upon his own throne), it is manifest that God is excepted, who did put all things under Christ. And when all things shall be subdued unto Christ, then shall Christ also himself be subject unto God that put all things under him, that God may be all in all."

That this is a correct version of this scripture may be easily verified. The only question that can be raised is concerning the persons to whom the pronouns refer; and any attempt to make the pronouns refer to Christ, which in the foregoing paraphrase are referred to God, will be found, when traced through the quotation, to make poor sense of the language of Paul.

From this it will be seen that the kingdom which

Christ delivers up to the Father, is that which he holds at the present time upon his Father's throne, where he tells us he is now seated. He delivers up this kingdom at the end of this dispensation when the time comes for him to take his own throne. After this, he reigns on the throne of his father David, and is subject only to God, who still retains his position upon the throne of universal dominion. In this reign of Christ the saints participate. "To him that overcometh will I grant to sit with me upon my throne." "And they lived," says John, dating from the first resurrection, chap. 20 : 4, "and reigned with Christ a thousand years." This we understand to be a special reign, or for a special purpose, as will be noticed in that chapter; for the actual reign of the saints, is to be "forever and ever." Dan. 7 : 18, 27. How can any earthly object divert our gaze from this durable and heavenly prospect?

Thus close the messages to the seven churches. How pointed and searching their testimony! What lessons do they contain for all Christians in all ages! It is as true with the last church as with the first, that all their works are known to Him who walks in the midst of the seven golden candlesticks. From his scrutinizing gaze nothing can be hid. And while his threatenings to the hypocrites and evil workers, as in justice they may be, are awful, how ample, how comforting, how gracious, how glorious, his promises to those who love and follow him with singleness of heart.

Chapter IV.

A NEW VISION. THE HEAVENLY SANCTUARY.

VERSE 1. After this I looked, and, behold, a door was opened in Heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither and I will shew thee things which must be hereafter.

After This. In the first three chapters John presents the vision he had of the Son of man, comprising a description of his majestic person, and a record of the words which, with a voice as the sound of many waters, he was heard to utter. A new scene and a new vision now open before us; and the expression, "after this," does not denote that what is recorded in chapter 4, and onward, was to take place after the *fulfillment* of everything recorded in the three preceding chapters, but only that after he had seen and heard what is there recorded, he had the new view which he now introduces.

A Door Was Opened in Heaven. Let it be noticed that John says, "A door was opened *in* Heaven," not *into* Heaven. It was not an opening of Heaven itself before the mind of John, as in the case of Stephen, Acts 7:56, but some place or apartment in Heaven was opened before him, and he was

permitted to behold what was transpiring within. That this apartment which John saw opened was the heavenly sanctuary, will plainly appear from other portions of the book.

Things Which Must Be Hereafter. Compare with this, chap. 1 : 1. The great object of the Revelation seems to be the presentation of future events for the purpose of informing, edifying, and comforting the church.

VERSE 2. And immediately I was in the Spirit; and, behold, a throne was set in Heaven, and one sat on the throne. 3. And he that sat was, to look upon, like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. 4. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. 5. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

In the Spirit. Once before we have had this expression, namely in chap. 1 : 10, "I was in the Spirit on the Lord's day," where it was taken to express the fact that John had a vision upon the Sabbath or Lord's day. If it there expressed the state of being in vision, it would denote the same thing here; and, consequently, the first vision ended with chapter 3, and a new one is here introduced. Nor is it any objection to this view that John, previous to this, as is learned from the first verse of this chapter, was in such a spiritual state as to be able to look up and see a door opened in Heaven, and to hear a spiritual

voice like the mighty sound of a trumpet calling him up to a nearer prospect of heavenly things. It is evident that there may be such states of ecstasy independent of vision, just as Stephen, full of the Holy Ghost, could look up and see the Heavens opened, and the Son of man on the right hand of God. To be in the Spirit denotes a still higher state of spiritual elevation. On what day this vision was given we are not informed.

Being fully wrapped again in heavenly vision, the first object which he beholds is a throne set in Heaven, and the Divine Being seated thereon. The description of the appearance of this personage clothed in the mingled colors of the jasper, frequently a purple, and the blood-red sardine stone, is such as to suggest at once to the mind a monarch vested with his royal robes. And round about the throne there was a rainbow, both adding to the grandeur of the scene, and reminding us that though he who sits upon the throne is an almighty and absolute ruler, he is nevertheless the covenant-keeping God.

The Four and Twenty Elders. The question once proposed to John concerning a certain company, has frequently arisen concerning these four and twenty elders: "Who are these? and whence came they?" It will be observed that they are clothed with white raiment, and have on their heads crowns of gold; which are both tokens of a conflict completed and a victory gained. From this we conclude that they were once participants in the Christian warfare, once trod, in common with all saints, this earthly pilgrim-

age, but have overcome, and for some good purpose, in advance of the great multitude of the redeemed, are wearing their victor crowns in the heavenly world. Indeed, they plainly tell us as much as this, in the song of praise which they, in connection with the four beasts, ascribe to the Lamb, in the 9th verse of the following chapter: "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." This song is sung before any of the events in the prophecy of the seven seals transpire; for it is sung to set forth the worthiness of the Lamb to take the book and open the seals, on the ground of what he had already accomplished, which was their redemption. It is not, therefore, thrown in here by anticipation, having its application in the future; but it expresses an absolute and finished fact in the history of those who sung it. These, then, were a class of redeemed persons, redeemed from this earth, redeemed as all others must be redeemed, by the precious blood of Christ.

Do we in any other place read of such a class of redeemed ones? We think Paul refers to the same company when he writes to the Ephesians thus: "Wherefore he saith, when he [Christ] ascended up on high, he led captivity captive and gave gifts unto men." The margin says, he led a "multitude of captives." Eph. 4:8. Going back to the events that occurred in connection with the crucifixion and resurrection of Christ, we read, "And the graves

were opened. And many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27 : 52. Thus the answer to our question comes back, gathered unmistakably from the sacred page. These are some of those who came out of their graves at the resurrection of Christ, and who were numbered with the illustrious multitude which he led up from the captivity of Death's dark domain, when he ascended in triumph on high. Matthew records their resurrection ; Paul, their ascension ; and John beholds them in Heaven performing the sacred duties which they were raised up to accomplish.

In this view we are not alone. Wesley speaks as follows concerning the four and twenty elders: "Clothed in white raiment.] This and their golden crowns, show that they had already finished their course, and taken their places among the citizens of Heaven. They are never termed souls, and hence it is probable that they had glorified bodies already. Compare Matt. 27 : 52."

The Seven Lamps of Fire. In these lamps of fire we have an appropriate antitype of the golden candlestick of the typical sanctuary, with its seven ever-burning lamps. This candlestick was placed by divine direction, in the first apartment of the earthly sanctuary. Ex. 25 : 31, 32, 37 ; 26 : 35 ; 27 : 20 ; etc. And now when John tells us that a door was opened in Heaven, and in the apartment thus disclosed to view he sees the antitype of the candlestick

of the earthly sanctuary, it is good proof that he is looking into the first apartment of the sanctuary above.

VERSE 6. And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. 7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. 8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9. And when those beasts give glory, and honor, and thanks to Him that sat on the throne, who liveth forever and ever, 10, The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying, 11, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created.

The Sea of Glass. Not composed of glass, but a broad expanse, resembling glass; that is, says Greenfield, transparent, brilliant. This idea is further carried out by its being likened to crystal, which is defined to mean "anything concreted and pellucid, like ice, or glass." The position of this sea is such as to show that it bears no analogy to the laver of the ancient typical service.

It may extend under, and be the foundation of, the throne, and even further, of the city itself. It is again brought to view in chap. 15 : 2, as the place where the overcomers, in the ecstatic joy of final victory, will soon stand.

The Four Beasts. It is a very unhappy translation which has given us the term "beasts" in this verse. The word ζῶον, denotes properly a living creature. Bloomfield says, "'Four living creatures' (not *beasts*). So Heinr. renders it. . . . . The propriety of this correction, is now, I believe, generally agreed upon by commentators. The word is very different from θηρίον, used to designate the prophetic beasts in the 13th and following chapters. (Scholefield.) It may be added that Bulkeley adduces several examples of ζῶον, to denote not only creature, but even a human being; especially one from Origen who uses it of our Lord Jesus."

Similar imagery is used in the first chapter of Ezekiel. The qualities which would seem to be signified by the emblems, are strength, perseverance, reason, and swiftness,—strength, of affection; perseverance, in carrying out the requirements of duty; reason, in comprehending the divine will; and swiftness, in obeying. These living beings are even more intimately connected with the throne than the four and twenty elders, being represented as in the midst of, and round about, it. Like the elders, these, too, in their song to the Lamb, ascribe to him praise for having redeemed them from the earth. They therefore belong to the same company, and represent a part of the great multitude who, as already described (see remarks on verse 4), have been led up on high from the captivity of death. Concerning the object of their redemption, see remarks on chapter 5 : 8.

They Rest Not. "Oh! happy unrest!" beautifully exclaims John Wesley; and the theme of their constant worship is, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." No sublimer strain ever issued from created lips. And they repeat it "day and night;" or, continually; these terms only denoting the manner in which time is reckoned here; for there can be no night where the throne of God is.

We mortals are apt to tire of the repetition of the simple testimony we bear here to the goodness and mercy of God; and we are sometimes tempted to say nothing, because we cannot continually say something new. But may we not learn a profitable lesson from the course of these holy beings above, who never grow weary of the ceaseless repetition of these words, "Holy, holy, holy, Lord God Almighty;" and to whom these words never grow old; because their hearts ever glow with a sense of his holiness, goodness, and love? Their praise does not become to them monotonous; for with every utterance they gain a new view of the attributes of the Almighty; they reach a greater hight of comprehension in their vision of his perfections; the horizon expands before them; their hearts enlarge; and the new emotions of adoration, from their new stand-point, draw from them a fresh utterance of their holy salutation, new even to themselves, "Holy, holy, holy, Lord God Almighty!"

So, even with us here, though remarks are often repeated in reference to the goodness, the mercy,

and the love of God, the value of his truth, and the attractions of the world to come, these should not grow stale upon the ear; for we should all our lives be rising to new conceptions of the blessings embraced in these glorious themes.

Concerning the expression, "which was, and is, and is to come," see remarks on chap. 1 : 4.

"*Thou Art Worthy,* O Lord, to receive glory and honor and power." How worthy, we never shall be able to realize, till, like the holy beings who utter this language, changed to immortality, we are presented faultless before the presence of his glory. Jude 24.

Thou Hast Created All Things. The works of creation furnish the foundation for the honor, glory, and power ascribed to God. "And for thy pleasure," or through thy will, *διὰ τὸ θέλημα σου*, they are, and were created. God willed, and all things came into existence; and by the same power they are preserved and sustained.

Chapter V.

THE HEAVENLY SANCTUARY CONTINUED.

VERSE 1. And I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals.

A new chapter here opens, but not a new scene. The same view is still before the mind of the apostle. By the words, "him that sat on the throne," is evidently meant the Father, as the Son is subsequently introduced as "a Lamb as it had been slain." The book which John here saw, contained a revelation of scenes that were to transpire in the history of the church to the end of time. Its being held in the right hand of Him that sat on the throne may signify that a knowledge of the future rests with God alone, only so far as he sees fit to reveal it to others.

The Book. The books in use at the time the Revelation was given, were not in the form of books as now made. They did not consist of a series of leaves bound together; but were composed of strips of parchment, or other material, longer or shorter, one or more, and rolled up. On this point, Wesley remarks:—

"The usual books of the ancients were not like

ours, but were volumes or long pieces of parchment, rolled upon a long stick as we frequently roll silks. Such was this represented, which was sealed with seven seals. Not as if the apostle saw all the seals at once; for there were seven volumes wrapped up one within another, each of which was sealed; so that upon opening and unrolling the first, the second appeared to be sealed up till that was opened, and so on to the seventh."

On the same point, Scott remarks: "It appeared as a roll, consisting of several parchments, according to the custom of those times; and though it was supposed to be written within, yet nothing could be read till the seals were loosed. It was afterward found to contain seven parchments, or small volumes, each of which was separately sealed; but if all the seals had been on the outside, nothing could have been read till they had all been loosed; whereas the loosing of each seal was followed by some discovery of the contents of the roll. Yet the appearance on the outside seems to have indicated that it consisted of seven, or at least of several, parts."

Bloomfield says, "The long *rolls* of parchment used by the ancients, which we call *books*, were seldom written but on one side; namely, that which was, in rolling, turned inward." So, doubtless, this book was not written within and on the backside, as the punctuation of our common version makes it read. "Grotius, Lowman, Fuller, &c.," says the Cottage Bible, "remove the comma

thus: 'Written within, and on the back (or outside) sealed,' &c." How these seals were placed, is sufficiently explained in the notes from Wesley and Scott, given above.

VERSE 2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3. And no man in Heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

The Challenge. God, as it were, holds forth this book to the view of the universe, and a strong angel, one doubtless of great eminence and power, comes forth as a crier, and with a mighty voice challenges all creatures in the universe to try the strength of their wisdom in opening the counsels of God. Who can be found worthy to open the book and loose the seals thereof? A pause ensues. In silence the universe owns its inability and unworthiness to enter into the counsels of the Creator. "And no man in Heaven," *οὐδεις*, not merely no man, but no one, no being in Heaven. Is not here proof that the faculties of angels are limited, like those of man, in respect to penetrating the future and disclosing what is to come? And when the apostle saw that no one came forward to open the book, he greatly feared that the counsels of God which it contained, in reference to his people, would never be disclosed, and in the natural tenderness of his feelings, and concern for the church, he wept much. "How far are they," says Wesley,

"from the temper of St. John, who inquire after anything rather than the contents of this book!"

Upon the phrase "I wept much," Benson offers the following beautiful remarks: "Being greatly affected with the thought that no being whatsoever was to be found able to understand, reveal, and accomplish the divine counsels, fearing they would still remain concealed from the church. This weeping of the apostle sprang from greatness of mind. The tenderness of heart, which he always had, appeared more clearly now he was out of his own power. The Revelation was not written without tears, neither without tears will it be understood."

VERSE 5. And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. 7. And he came and took the book out of the right hand of Him that sat upon the throne.

Not long is John permitted to weep. God is not willing that any knowledge which can be of benefit to his people, shall be withheld. Provision is made for the opening of the book. Hence, one of the elders says to him, "Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Why one of the elders should impart this information to John, in preference to some other being, does not appear, unless it is that hav-

ing been redeemed, they would be especially interested in all that pertained to the welfare of the church on earth. Christ is here called the "Lion of the tribe of Judah." Why called a lion? and why of the tribe of Judah? As to the first, it is probably to denote his strength. As the lion is the king of beasts, the monarch of the forest, he thus becomes a fit emblem of kingly authority and power. "Of the tribe of Judah." Doubtless he receives this appellation from the prophecy in Gen. 49 : 9, 10.

The Root of David. The source and sustainer of David as to his position and power. That David's position was specially ordained of Christ, and that he was specially sustained by him, there can be no doubt. David was the type, Christ the antitype. David's throne and reign over Israel was a type of Christ's reign over his people. He shall reign upon the throne of his father David. Luke 1 : 32, 33. As Christ appeared in the line of David's descendants when he took upon himself our nature, he is also called the offspring of David, and a root out of the stem of Jesse. Isa. 11 : 1, 10; Rev. 22 : 16. His connection with the throne of David being thus set forth, and his right thus shown to rule over the people of God, there was a propriety in entrusting to him the opening of the seals.

Hath Prevailed. These words indicate that the right to open the book was acquired by a victory gained in some previous conflict. And so we find

it set forth in subsequent portions of this chapter. The very next scene introduces us to the great work of Christ as the Redeemer of the world, the shedding of his blood for the remission of sin, and the salvation of man. In this work he was subjected to the fiercest assaults of Satan. But he endured his temptations, bore the agonies of the cross, rose a victor over death and the grave, made the way of redemption sure, triumphed! Hence the four living beings and the four and twenty elders sing, "Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood."

John looks to see the Lion of the tribe of Judah, and beholds a Lamb in the midst of the throne and of the four living beings and the elders, as it had been slain.

In the Midst of the Throne. Doddridge translates thus: "And I beheld in the middle space between the throne and the four living creatures, and in the midst of the elders, there stood a Lamb," &c. In the center of the scene was the throne of the Father, and standing in the open space which surrounded it, was the Son, set forth under the symbol of a slain lamb. Around these there stood those saints who had been redeemed: first, those represented by the four living creatures, then the elders forming the second circle, and the angels, verse 11, forming a third circle. The worthiness of Christ as he thus stands forth under the figure of a slain lamb, is the admiration of all the holy throng.

As It Had Been Slain. Woodhouse, as quoted in the Comprehensive Commentary, says: "The Greek implies that the Lamb appeared with a wounded neck and throat, as if smitten at the altar as a victim." On this phrase Clarke says: "As if now in the act of being offered. This is very remarkable; so important is the sacrificial offering of Christ in the sight of God, that he is still represented as being in the very act of pouring out his blood for the offenses of man. This gives great advantage to faith; when any soul comes to the throne of grace, he finds a sacrifice there provided for him to offer to God."

Seven Horns and Seven Eyes. Horns are symbols of power, eyes of wisdom; and seven is a number denoting completion or perfection. We are thus taught that perfect power and perfect wisdom inhere in the Lamb, through the operation of the Spirit of God, called the seven spirits of God, to denote the fullness and perfection of its operation.

He Came and Took the Book. Commentators have found an incongruity in the idea of a lamb's taking the book, etc., and have had recourse to several expedients to avoid the difficulty. But is it not a well-established principle that any action may be attributed to a symbol, which could be appropriately performed by the person or being represented by the symbol? And is not this all the explanation that the passage needs? The lamb, we know, is a symbol of Christ. We know there is nothing incongruous in Christ's taking a book; and when we read that the book was taken, we think of the action not

as performed by the lamb, but by the one of whom the lamb is a symbol.

VERSE 8. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10; and hast made us unto our God kings and priests; and we shall reign on the earth.

Vials Full of Odors. From this expression we get an idea of the employment of those redeemed ones represented by the four living creatures and the four and twenty elders. They have golden vials or vessels full of odors, or, as the margin reads, incense, which are the prayers of saints. This is a work of ministry such as pertains to priests.

Says Scott: "It is indisputably manifest that the four living creatures join in, or rather lead, the worship of the Lamb as having redeemed *them* to God; and this proves beyond controversy that part of the redeemed church is meant by this emblem, and not angels whose worship is next described, but in language evidently different."

A. Barnes, in his notes on this passage, remarks: "The idea here is, therefore, that the representatives of the church in Heaven—the elders—spoken of as 'priests' are described as officiating in the temple above, in behalf of the church still below, and as offering incense while the church is engaged in prayer."

The reader will remember that in the ancient typ-

ical service, the high priest had many assistants; and when we consider that we are now looking into the sanctuary in Heaven, the conclusion at once follows that these redeemed ones are the assistants of our great High Priest above. For this purpose they were doubtless redeemed. And what could be more appropriate than that our Lord in his priestly work for the human race, should be assisted by noble members of that race whose holiness of life and purity of character had fitted them to be raised up for that purpose. See remarks on chapter 4 : 4.

We are aware that many entertain a great aversion to the idea of there being anything real and tangible in Heaven; and we can easily anticipate that the views here presented will be altogether too literal for such. To sustain themselves in their position they dwell much on the fact that the language is highly figurative; and that we cannot suppose there are or were any such things in Heaven as John describes. We reply that, though the Revelation deals largely in *figures*, it does not deal in *fictions*. There is reality in all the scenes described; and we gain an understanding of the reality, when we get a correct interpretation of the figures. Thus in this vision, we know that the One upon the throne is God. He is really there. We know the Lamb symbolizes Christ. He too is really there. He ascended with a literal, tangible body; and who can say that he does not still retain it? If, then, our great High Priest is a literal being, he must have a literal place

in which to minister. And if the four living creatures and the four and twenty elders represent those whom Christ led up from the captivity of death at the time of his resurrection and ascension, why are they not just as literal beings while there in Heaven as they were when they ascended?

The Song. It is called "a new song," new probably in respect to the occasion and the composition. They were the first that could sing it, being the first that were redeemed. They call themselves kings and priests. In what sense they are priests has already been noticed, they being the assistants of Christ in his priestly work. In the same sense probably they are also kings; for Christ is set down with his Father on his throne, and doubtless these, as ministers of his, have some part to act in connection with the government of Heaven in reference to this world.

The Anticipation. "We shall reign on the earth." Thus, notwithstanding they are redeemed, and surround the throne of God, and are in the presence of the Lamb that redeemed them, and are surrounded with the angelic hosts of Heaven, where all is glory ineffable, their song contemplates a still higher state, when the great work of redemption shall be completed, and they, with the whole redeemed family of God of every age, shall reign on the earth, which is the promised inheritance, and is to be the final and eternal residence of the saints. Rom. 4:13; Gal. 3:29; Ps. 37:11; Matt. 5:5; 2 Pet. 3:13; Isa. 65:17–25; Rev. 21:1–5.

VERSE 11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; 12; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

The Heavenly Sanctuary. How little conception have we of the magnitude and glory of the heavenly temple! Into that temple John was introduced at the opening of chapter 4, by the door which was opened in Heaven. Into the same temple, be it remembered, he is still looking in verses 11 and 12. And now he beholds the heavenly hosts. 1. Round about the throne are those represented by the four living creatures. 2. Next come the four and twenty elders. 3. Then John views, surrounding the whole, a multitude of the heavenly angels. How many? How many would we be likely to suppose could convene within the heavenly temple? "Ten thousand times ten thousand," exclaims the seer. In this expression alone we have one hundred millions! And then, as if no arithmetical expression was adequate to embrace the countless throng, he further adds, "And thousands of thousands!" Well might Paul call this, in Heb. 11:22, "an innumerable company of angels." And these were in the sanctuary above. Such was the company that John saw assembled at the place where the worship of a universe centers, and where the wondrous plan of human redemption is being carried forward to completion. And the

central object in this innumerable and holy throng, was the Lamb of God; and the central act of his life, which claimed their admiration, was the shedding of his blood for the salvation of fallen man; for every voice in all that heavenly host joined in the ascription which was raised, "Worthy is the Lamb that was *slain*, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Fitting assemblage for such a place! Fitting song of adoration to be raised to Him who by the shedding of his blood became a ransom for many, and who, as our great High Priest, still pleads its merits in the sanctuary above in our behalf. And here, before such an august assemblage, must our characters soon come up in final review. What shall fit us for the searching ordeal? And what shall enable us to rise and stand at last with the sinless throng above? Oh, infinite merit of the blood of Christ! which can cleanse us from all our pollutions, and make us meet to tread the holy hill of Zion! Oh, infinite grace of God! which can prepare us to endure the glory, and give us boldness to enter into his presence, even with exceeding joy.

VERSE 13. And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. 14. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped Him that liveth forever and ever.

A Clean Universe. In verse 13 we have an in-

stance of what very frequently occurs in the Scriptures, namely, a declaration thrown in out of its chronological order, for the purpose of following out to its completion some previous statement or allusion. In this instance the time is anticipated when redemption is finished. In verse 10, the four living creatures and four and twenty elders had declared, "We shall reign on the earth." Now the prophet's mind is caught right forward to that time. The greatest act of Christ's intervention for man, the shedding of his blood having been introduced, nothing could be more natural than that the vision should, for a moment, look over to the time when the grand result of the work then introduced, should be accomplished, the number of the redeemed be made up, the universe be freed from sin and sinners, and a universal song of adoration go up to God and the Lamb.

It is futile to attempt to apply this to the church in its present state, as most commentators do, or to any time in the past since sin entered the world, or even since Satan fell from his high position as an angel of light and love in Heaven. For at the time of which John speaks, *every creature* in Heaven and on earth, without any exception, was sending up its anthem of blessings to God. But to speak only of this world since the fall, cursings instead of blessings have been breathed out against God and his throne, from the great majority of our apostate race. And so it will ever be while sin reigns.

We find, then, no place for this scene which John describes, unless we do go forward, according to the

position above taken, to the time when the whole scheme of redemption is completed, and the saints enter upon their promised reign on the earth, to which the living creatures and elders looked forward in their song in verse 10. With this view, all is harmonious and plain. That reign on the earth commences after the second resurrection. Dan 7: 27; 2 Pet. 3: 13; Rev. 21: 1. At that resurrection, which takes place a thousand years subsequently to the first resurrection, Rev. 20: 4, 5, occurs the perdition of ungodly men. 2 Pet. 3: 7. Then fire comes down from God out of Heaven and devours them. Rev. 20: 9; and this fire that causes the perdition of ungodly men, is the fire that melts and purifies the earth, as we learn from 2 Pet. 3: 7–13. Then sin and sinners are destroyed, the earth is purified, the curse with all its ills is forever wiped away, the righteous "shine forth as the sun in the kingdom of their Father," and from a clean universe, an anthem of praise and thanksgiving ascends to God. In all the fair domain of the great Creator, there is then no room for a vast receptacle of fire and brimstone, where myriads, preserved by the direct power of a God of mercy, shall burn and writhe in unspeakable and eternal torment. In this glad anthem of jubilee there is no room for the discordant and hopeless wailings of the damned, and the curses and blasphemies of those who are sinning and suffering beyond the pale of hope. Every rebel voice has been hushed in death. They have been burned up root and branch, Satan

and all his followers, deceiver and deceived. Mal. 4:1; Heb. 2:14. Into smoke have they consumed away. Ps. 37:20. Like the perishable chaff have they vanished in the flames. Matt. 3:12. They have been annihilated, not as matter, but as conscious and intelligent beings; for they have become as though they had not been. Obad. 16.

To the Lamb, equally with the Father who sits upon the throne, praise is ascribed in this song of adoration. Commentators, with great unanimity, have seized upon this as proof that Christ must be co-existent with the Father; for otherwise, say they, here would be worship paid to the creature which belongs only to the Creator. How does it prove this? We read that Christ is the beginning of the creation of God, Rev. 3:14, where see note, and that all subsequent creations of conscious intelligences or inanimate things, were made through him. John 1:3; Heb. 1:2. The word "by" in both these instances is from the Greek διὰ. To all beings, therefore, of a lower order than himself, Christ holds the relation of joint-creator. Could not the Father ordain that to such a being, worship should be rendered equally with himself, without its being idolatry on the part of the worshiper? He has raised him to positions which make it proper that he should be worshipped, and has even commanded that it should be done; neither of which acts would have been necessary, had he been equal with the Father in eternity of existence. Christ himself declares that "as the Father hath life

in himself, so hath *he given* to the Son to have life in himself." John 5 : 26. On another occasion he says, All power *is given* unto me in Heaven and in earth. Matt. 28 : 18. Paul declares of Christ that the Father has highly exalted him and *given* him a name above every name. Phil. 2 : 9. And the Father himself says, "Let all the angels of God worship him." Heb 1 : 6. These testimonies show that Christ is now an object of worship equally with the Father; but they do not prove that with him he holds an eternity of past existence.

Coming back from the glorious scene anticipated in verse 13, to events transpiring in the Heavenly sanctuary before him, the prophet hears the four living creatures exclaim, Amen. Their exclamation thus comes in as a response to what is said in verses 12 and 13. And the four and twenty elders then fell down and worshipped Him that liveth forever and ever.

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Chapter VI.

THE SEVEN SEALS.

VERSE 1. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer.

Having taken the book, the Lamb proceeds at once to open the seals; and the attention of the apostle is called to the scenes that transpire under each seal. The number seven has already been noticed as denoting in the Scriptures completion and perfection. The seven seals, therefore, embrace the whole of a certain class of events, reaching down to the close of probationary time. Hence to say, as some do, that the seals denote a series of events, reaching down perhaps to the time of Constantine, and the seven trumpets another series from that time further on, cannot be correct. The trumpets denote a series of events which transpire contemporaneously with the events of the seals, but of an entirely different character. A trumpet is a symbol of war. Hence the trumpets denote great political commotions to take place

among the nations during the gospel age. The seals denote events of a religious character, and contain the history of the church from the opening of the Christian era to the coming of Christ.

Commentators have raised a question concerning the manner in which these scenes were represented before the apostle. Was it merely a written description of the events, which was read to him as each successive seal was opened? or was it a pictorial illustration of the events which the book contained, and which was presented before him as the seals were broken? or was it a scenic representation which passed before him, the different actors coming forth and performing their parts? Barnes decides in favor of calling them pictorial illustrations. For he thinks a merely written description would not answer to the language of the apostle, setting forth what he saw; and a mere scenic representation could have no connection with the opening of the seals. But to this view of Barnes' there are at least two serious objections: 1. The book was said to contain only *writing* within, not pictorial illustrations; and 2. John saw the characters which made up the various scenes, not fixed and motionless upon canvass, but living and moving, and engaging actively in the parts assigned them. The view which seems most consistent to us, is, that the book contained a record of events which were to transpire; and when the seals were broken and the record was brought to light, the scenes were presented before John, not by the de-

scription being read, but by a representation of what was described in the book, being made to pass before his mind in living characters, in the place where the reality was to transpire, namely, on the earth.

The first symbol, a white horse, and the rider who bears a bow and to whom a crown is given, and who goes forth conquering and to conquer, is a fit emblem of the triumphs of the gospel in the first century of this dispensation; the whiteness of the horse denoting the purity of faith in that age, and the crown which was given to the rider, and his going forth conquering and to make still further conquests, the zeal and success with which the truth was promulgated by its earliest ministers. To this it is objected that the ministers of Christ and the progress of the gospel could not be properly represented by such warlike symbols. But we ask, By what symbols could the work of Christianity better be represented when it went forth as an aggressive principle against the huge systems of error with which it had at first to contend? The rider upon this horse went forth. Where? His commission was unlimited. The gospel was to all the world.

VERSE 3. And when he had opened the second seal, I heard the second beast say, Come and see. 4. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

Perhaps the first noticeable feature in these symbols, is the contrast in the color of the horses. This is doubtless designed to be significant. If the whiteness of the first horse denoted the purity of the gospel in the period which that symbol covers, the redness of the second horse would denote that in this period that original purity began to be corrupted. The mystery of iniquity already worked in Paul's day; and the professed church of Christ, it would seem, was now so far corrupted by it as to require this change in the color of the symbol. Errors began to arise. Worldliness came in. The ecclesiastical power sought the alliance of the secular. Troubles and commotions were the result. The spirit of this period perhaps reached its climax as we come down to the days of Constantine, the first so-called Christian Emperor, whose conversion to Christianity is dated by Mosheim in A. D. 323.

Of this period Dr. Rice remarks: "It represents a secular period or union of church and State. Constantine aided the clergy and put them under obligations to him. He legislated for the church, called the Council of Nicæa, and was most prominent in that Council. Constantine, not the gospel, had the glory of tearing down the heathen temples. The State had the glory instead of the church. Constantine made decrees against some errors, and was praised, and suffered to go on and introduce many other errors, and oppose some important truths. Controversies arose, and when a new emperor took the throne, there was a rush of the

clergy to get him on the side of their peculiar tenets. Mosheim says of this period, 'There was continual war and trouble.'"

This state of things answers well to the declaration of the prophet, that power was given to him that sat on the horse "to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." The Christianity of that time had mounted the throne, and bore the emblem of the civil power.

VERSE 5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. 6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

How rapidly the work of corruption progresses! What a contrast between this symbol and the first one! A black horse; the very opposite of the first. A period of great darkness and moral corruption in the church must be denoted by this symbol. By the events of the second seal, the way was fully opened for that state of things to be brought about which is here presented. The time that intervened between the reign of Constantine and the establishment of the papacy in A. D. 538, may be justly noted as the time when the darkest errors and grossest superstitions sprung up in the church. Of a period immediately succeeding the days of Constantine, Mosheim says:—

"Those vain fictions which an attachment to the Platonic philosophy, and to popular opinions, had engaged the greatest part of the Christian doctors to adopt, before the time of Constantine, were now confirmed, enlarged, and embellished in various ways. Hence arose that extravagant veneration for departed saints, and those absurd notions of a certain fire destined to purify separate souls, that now prevailed, and of which the public marks were everywhere to be seen. Hence also the celibacy of priests, the worship of images and relics, which, in process of time, almost utterly destroyed the Christian religion, or at least eclipsed its luster, and corrupted its very essence in the most deplorable manner. An enormous train of superstitions was gradually substituted for true religion and genuine piety. This odious revolution proceeded from a variety of causes. A ridiculous precipitation in receiving new opinions, a preposterous desire of imitating the pagan rites, and of blending them with the Christian worship, and that idle propensity which the generality of mankind have toward a gaudy and ostentatious religion, all contributed to establish the reign of superstition upon the ruins of Christianity. Accordingly, frequent pilgrimages were undertaken to Palestine, and to the tombs of the martyrs, as if there alone the sacred principles of virtue, and the certain hope of salvation, were to be acquired. The reins being once let loose to superstition which knows no bounds, absurd notions and idle ceremonies multiplied almost every day. Quantities of dust and earth brought from

Palestine, and other places remarkable for their supposed sanctity, were handed about as the most powerful remedies against the violence of wicked spirits, and were sold and bought everywhere at enormous prices. The public processions and supplications by which the pagans endeavored to appease their gods, were now adopted into the Christian worship, and celebrated in many places with great pomp and magnificence. The virtues which had formerly been ascribed to the heathen temples, to their lustrations, to the statues of their gods and heroes, were now attributed to Christian churches, to water consecrated by certain forms of prayer, and to the images of holy men. And the same privileges that the former enjoyed under the darkness of paganism, were conferred upon the latter under the light of the gospel, or, rather, under that cloud of superstition which was obscuring its glory. It is true that, as yet, images were not very common; nor were there any statues at all. But it is at the same time as undoubtedly certain as it is extravagant and monstrous, that the worship of the martyrs was modeled, by degrees, according to the religious services that were paid to the gods before the coming of Christ.

"From these facts, which are but small specimens of the state of Christianity at this time, the discerning reader will easily perceive what detriment the church received from the peace and prosperity procured by Constantine, and from the imprudent methods employed to allure the different nations to embrace the gospel. The brevity we have proposed to

observe in this history prevents our entering into an ample detail of the dismal effects that arose from the progress and the baneful influence of superstition, which had now become universal."

Again he says, "A whole volume would be requisite to contain an enumeration of the various frauds which artful knaves practiced, with success, to delude the ignorant, when true religion was almost entirely superseded by horrid superstition."—*Eccl. Hist. 4th Cent., part ii., chap. 3.*

This extract from Mosheim contains a description of the period covered by the black horse of the third seal that answers accurately to the prophecy. It is seen by this how paganism was incorporated into Christianity, and how, during this period, the false system which resulted in the establishment of the papacy, rapidly rounded out to its full outlines, and ripened into all its deplorable perfection of strength and stature.

The Balances. "The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and State. This was true among the Roman emperors from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome."—*Miller's Lectures*, p. 181.

The Wheat and Barley. "The measures of wheat and barley for a penny denote that the members of the church would be eagerly engaged after worldly

goods, and the love of money would be the prevailing spirit of the times; for they would dispose of anything for money."—*Id.*

The Oil and Wine. These "denote the graces of the Spirit, faith and love, and there was great danger of hurting these, under the influence of so much worldly spirit. And it is well attested by all historians that the prosperity of the church in this age produced the corruptions which finally terminated in the falling away, and setting up the Antichristian abominations."—*Id.*

It will be observed that the voice limiting the amount of wheat for a penny, and saying, "Hurt not the oil and the wine," is not spoken by any one on earth, but comes from the midst of the four living creatures; signifying that, though the under shepherds, the professed ministers of Christ on earth, had no care for the flock, yet the Lord was not unmindful of them in this period of darkness. A voice comes from Heaven. He takes care that the spirit of worldliness does not prevail to such a degree that Christianity should be entirely lost, or that the oil and the wine, the graces of genuine piety, should entirely perish from the earth.

VERSE 7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8. And I looked, and behold a pale horse; and his name that sat on him was death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The color of this horse is remarkable. The colors of the white, red, and black horses, mentioned in the preceding verses, are natural; but a pale color is unnatural. The original word denotes the "pale or yellowish color" that is seen in blighted or sickly plants. A strange state of things in the professed church must be denoted by this symbol. The rider on this horse is named Death; and Hell (ἅδης, the grave) follows with him. The mortality is so great during this period that it would seem as if "the pale nations of the dead" had come upon earth, and were following in the wake of this desolating power. The period during which this seal applies can hardly be mistaken. It must refer to the time in which the papacy bore its unrebuked, unrestrained, and persecuting rule, commencing about A. D. 538, and extending to the time when the reformers commenced their work of exposing the corruptions of the papal system.

"And power was given unto them"—*him*, says the margin; that is, the power personified by Death on the pale horse; namely, the papacy. By the fourth part of the earth is doubtless meant the territory over which this power had jurisdiction; while the terms, sword, hunger, death (that is, some infliction which causes death, as exposure, torture, etc.), and beasts of the earth, are figures denoting the means by which it has put to death its martyrs, fifty millions of whom, according to the lowest estimate, call for vengeance from beneath its bloody altar.

VERSE 9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; 10; And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

The events set forth as transpiring under the fifth seal, are, the crying of the martyrs for vengeance, and the giving to them of white robes. The questions that at once suggest themselves for solution are, Does this seal cover a period of time? and if so, what period? Where is the altar under which those souls were seen? What are these souls? and what is their condition? What is meant by their cry for vengeance? What is meant by white robes being given to them? When do they rest for a little season? and, What is signified by their brethren being killed as they were? To all these questions, we believe a satisfactory answer can be returned.

1. *The Fifth Seal Covers a Period of Time.* It seems consistent that this seal, like all the others, should cover a period of time; and the date of its application cannot be mistaken, if the preceding seals have been rightly located. Following the period of the papal persecution, the time covered by this seal would commence when the Reformation began to undermine the Antichristian papal fabric,

and restrain the persecuting power of the Romish church.

2. *The Altar.* This cannot denote any altar in Heaven; as it is evidently the place where these victims had been slain, the altar of sacrifice. On this point, Dr. A. Clarke says: "A symbolical vision was exhibited in which he saw an altar. And under it the souls of those who had been slain for the word of God—martyred for their attachment to Christianity, are represented as being newly slain as victims to idolatry and superstition. *The altar is upon earth, not in Heaven.*" A confirmation of this view is found in the fact that John is beholding scenes upon the earth. The souls are represented under the altar, just as victims slain upon it would pour out their blood beneath it, and fall by its side.

3. *The Souls under the Altar.* This representation is popularly regarded as a strong proof of the doctrine of the disembodied and conscious state of the dead. Here, it is claimed, are souls seen by John in a disembodied state; and they were conscious, and had knowledge of passing events; for they cried for vengeance on their persecutors. This view of the passage is inadmissible, for several reasons: 1. The popular view places these souls in Heaven; but the altar of sacrifice on which they were slain, and beneath which they were seen, cannot be there. The only altar we read of in Heaven is the altar of incense; but it would not be correct to represent victims just slain as under the altar of incense, as that altar was never devoted to such a use. 2. It would

be repugnant to all our ideas of the heavenly state, to represent souls in Heaven *shut up* under an altar. 3. Can we suppose that the idea of *vengeance* would reign so supreme in the minds of souls in Heaven as to render them, despite the joy and glory of that ineffable state, dissatisfied and uneasy till vengeance was inflicted upon their enemies? Would they not rather rejoice that persecution raised its hand against them, and thus hastened them into the presence of their Redeemer, at whose right hand there is fullness of joy, and pleasures forevermore? But, further, the popular view which puts these souls in Heaven, puts the wicked at the same time in the lake of fire, writhing in unutterable torment, and in *full view* of the heavenly host. This, it is claimed, is proved by the parable of the rich man and Lazarus. Now these souls, brought to view under the fifth seal, were those who had been slain under the preceding seal, scores of years, and most of them centuries, before. Beyond any question, their persecutors had all passed off the stage of action, and according to the view under consideration, were suffering all the torments of hell right before their eyes. Yet, as if not satisfied with this, they cry to God, as though he was delaying vengeance on their murderers. What greater vengeance could they want? Or, if their persecutors were still on the earth, they must know that they would, in a few years at most, join the vast multitude daily pouring through the gate of death into the world of woe. Their amiability is put in no better light even by this supposition. One

thing, at least, is evident: The popular theory concerning the condition of the dead, righteous and wicked, cannot be correct, or the interpretation usually given to this passage is not correct; for they devour each other.

But it is urged that these souls must be conscious; for they cry to God. This argument would be of weight were there no such figure of speech as personification. But while there is, it will be proper, on certain conditions, to attribute life, action, and intelligence, to inanimate objects. Thus the blood of Abel is said to have cried to God from the ground. Gen. 4 : 9, 10. The stone cried out of the wall, and the beam out of the timber answered it. Hab. 2 : 11. The hire of the laborers kept back by fraud cried, and the cry entered into the ears of the Lord of Sabaoth. Jas. 5 : 4. So the souls mentioned in our text could cry, and not thereby be proved to be conscious.

The incongruity of the popular view on this verse is so apparent that Albert Barnes makes the following concession: "We are not to suppose that this *literally* occurred, and that John actually saw the souls of the martyrs beneath the altars—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in Heaven actually pray for vengeance on those who wronged them, or that the redeemed in Heaven will continue to pray with reference to things on earth; but it may be fairly inferred from this that there will be *as real* a remembrance of the wrongs of the

persecuted, the injured, and the oppressed, *as if* such a prayer was offered there; and that the oppressor has as much to dread from the divine vengeance *as if* those whom he has injured should cry in Heaven to the God who hears prayer, and who takes vengeance."—*Notes on Rev. 6.*

On such passages as this, the reader is misled by the popular definition of the word soul. From that definition, he is led to suppose that this text speaks of an immaterial, invisible, immortal essence in man, which soars into its coveted freedom on the death of its hindrance and clog, the mortal body. No instance of the occurrence of the word in the original Hebrew or Greek will sustain such a definition. It oftenest means life; and is not unfrequently rendered person. It applies to the dead as well as to the living, as may be seen by reference to Gen. 2: 7, where the word "living" need not have been expressed were life an inseparable attribute of the soul; and to Num. 19: 13, where the Hebrew Concordance reads, "Dead soul." Moreover these souls pray that their *blood* may be avenged, an article which the immaterial soul, as popularly understood, is not supposed to possess. We regard the word souls as here meaning simply the martyrs, those who had been slain, the words "souls of them" being a periphrasis for the whole person. They were represented to John as having been slain upon the altar of papal sacrifice, on this earth, and lying dead beneath it. They certainly were not alive when John saw them under the fifth seal; for he

again brings to view the same company, in almost the same language, and assures us that the first time they live after their martyrdom is at the resurrection of the just. Rev. 20:4–6. Lying there, victims of papal blood-thirstiness and oppression, they cried to God for vengeance, in the same manner that Abel's blood cried to him from the ground.

The White Robes. These were given as a partial answer to their cry, "How long, O Lord, dost thou not judge and avenge our blood?" How was it? They had gone down to the grave in the most ignominious manner. Their lives had been misrepresented, their reputations tarnished, their names defamed, their motives maligned, and their graves covered with shame and reproach, as containing the dishonored dust of the most vile and despicable characters. Thus the church of Rome, which then molded the sentiment of the principal nations of the earth, spared no pains to make her victims an abhorring unto all flesh.

But the Reformation begins to work. It begins to be seen that the church is the corrupt and disreputable party, and those against whom it vents its rage are the good, the pure, and the true. The work goes on among the most enlightened nations, the reputation of the church going down, and that of the martyrs coming up, until the corruptions of the papal abominations are fully exposed, and that huge system of iniquity stands forth before the world in all its naked deformity; while the martyrs are vindicated from all the aspersions under

which that Antichristian church had sought to bury them. Then it was seen that they had suffered, not for being vile and criminal, but "for the word of God, and for the testimony which they held." Then their praises were sung, their virtues admired, their fortitude applauded, their names honored, and their memories cherished. White robes were thus given unto every one of them.

The Little Season. The cruel work of Romanism did not instantly cease as the light of the Reformation began to dawn. Not a few terrible outbursts of Romish hate and persecution were yet to be felt by the church. Multitudes more were to be punished as heretics and join the great army of martyrs. The full vindication of their cause was to be delayed a little season. And during this time, Rome added hundreds of thousands to the vast throng of whose blood she had already become guilty. See Buck's Theological Dictionary, Art. Persecution. But the spirit of persecution was finally restrained; the cause of the martyrs was vindicated; and the little season of the fifth seal came to a close.

VERSE 12. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13; And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. 14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 15. And the kings of the earth, and the great men, and the rich men, and the chief

captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; 16; And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; 17; For the great day of his wrath is come; and who shall be able to stand?

Such are the solemn and sublime scenes that transpire under the sixth seal. And a thought well calculated to awaken in every heart an intense interest in divine things, is the consideration that we are now living amid the momentous events of this seal.

Between the fifth and sixth seals there seems to be a sudden and entire change in the language, from the highly figurative to the strictly literal. Whatever may be the cause of this change, the change itself cannot well be denied. By no principle of interpretation can the language of the preceding seals be made to be literal; nor can the language of this any more easily be made to be figurative. We must therefore accept the change, even though we should be unable to explain it. There is a great fact, however, to which we would here call attention. It was to be in the period covered by this seal that the prophetic portions of God's word were to be unsealed, and many run to and fro, or "give their sedulous attention to the understanding of these things," and thereby knowledge on this part of God's word to be greatly increased. And we suggest that it may be for this

reason that the change in the language here occurs, and that the events of this seal, transpiring at a time when these things were to be fully understood, are couched in no figures, but laid before us in plain and unmistakable language.

The Great Earthquake. The first event under this seal, perhaps the one which marks its opening, is a great earthquake. As the more probable fulfillment of this prediction, we refer to the great earthquake of Nov. 1, 1755. Of this earthquake, Sears, in his "Wonders of the World," pp. 50, 58, 381, says:—

"The great earthquake of Nov. 1, 1755, extended over a tract of at least 4,000,000 of square miles. Its effects were even extended to the waters in many places where the shocks were not perceptible. It pervaded the greater portion of Europe, Africa, and America; but its extreme violence was exercised on the south-western part of the former. In Africa, this earthquake was felt almost as severely as it had been in Europe. A great part of Algiers was destroyed. Many houses were thrown down at Fay and Mequinez, and multitudes were buried beneath the ruins. Similar effects were realized at Morocco. Its effects were likewise felt at Tangiers, at Tetuan, at Funchal in the island of Madeira. It is probable that all Africa was shaken. At the north, it extended to Norway and Sweden. Germany, Holland, France, Great Britain, and Ireland, were all more or less agitated by the same great commotion of the elements. Lisbon (Portugal),

previous to the earthquake in 1755, contained 150,000 inhabitants. Mr. Barretti says that 90,000 persons are supposed to have been lost on that fatal day."

On page 200 of the same work, we again read: "The terror of the people was beyond description. Nobody wept—it was beyond tears—they ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, '*Misericordia*—the *world's at an end!*' Mothers forgot their children, and ran about loaded with crucifixed images. Unfortunately many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people, were buried in one common ruin."

The Encyclopedia Americana states that this earthquake extended also to Greenland, and of its effects upon the city of Lisbon, further says: "The city then contained about 150,000 inhabitants. The shock was instantly followed by the fall of every church and convent, almost all the large and public buildings, and more than one-fourth of the houses. In about two hours after the shock, fires broke out in different quarters, and raged with such violence for the space of nearly three days, that the city was completely desolated. The earthquake happened on a holy day, when the churches and convents were full of people, very few of whom escaped."

If the reader will look on his atlas at the coun-

tries above mentioned, he will see how large a portion of the earth's surface was agitated by this awful convulsion. Other earthquakes may have been as severe in particular localities; but no other one combining so great an extent with such a degree of severity, has ever been felt on this earth, of which we have any record.

The Darkening of the Sun. Following the earthquake, it is announced that "the sun became black as sackcloth of hair." This portion of the prediction has also been fulfilled. Into a detailed account of the wonderful darkening of the sun, May 19, 1780, we need not here enter. Most persons of general reading, it is presumed, have seen some account of it; besides, many are living who have no need of the written description, having been eye-witnesses of the extraordinary scene. The following detached declarations from different testimonies will give an idea of its nature.

"In the month of May, 1780, there was a terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand; and the neighbors all flocked around the holy man," who "spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379, Am. Tract Society—Life of Edward Lee.*

"Candles were lighted in many houses. Birds were silent and disappeared. Fowls retired to

roost. It was the general opinion that the day of Judgment was at hand."—*Pres. Dwight in Ct. Historical Collections.*

"The darkness was such as to occasion farmers to leave their work in the field, and retire to their dwellings. Lights became necessary to the transaction of business within doors. The darkness continued through the day."—*Gage's History of Rowley, Mass.*

"The cocks crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was very great."—*Portsmouth Journal, May 20, 1843.*

"It was midnight darkness at noon-day. . . . . Thousands of people who could not account for it from natural causes, were greatly terrified; and, indeed, it cast a universal gloom on the earth. The frogs and night-hawks began their notes."—*Dr. Adams.*

"Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses."—*Sears' Guide to Knowledge.*

The Moon Became as Blood. The darkness of the following night, May 19, 1780, was as unnatural as that of the day had been.

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not

help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny of Exeter, N. H., quoted by Mr. Gage to the "Historical Society."*

And whenever on this memorable night the moon did appear, as at certain times it did, it had, according to this prophecy, the appearance of blood.

And the Stars of Heaven Fell. The voice of history still is, *Fulfilled!* Being a much later event than the darkening of the sun, there are multitudes in whose memories it is as fresh as though it were but yesterday. We refer to the great meteoric shower of Nov. 13, 1833. On this point one extract will suffice.

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. . . . . I called to my wife to behold; and, while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder;' and we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster* in Greek and *stella* in

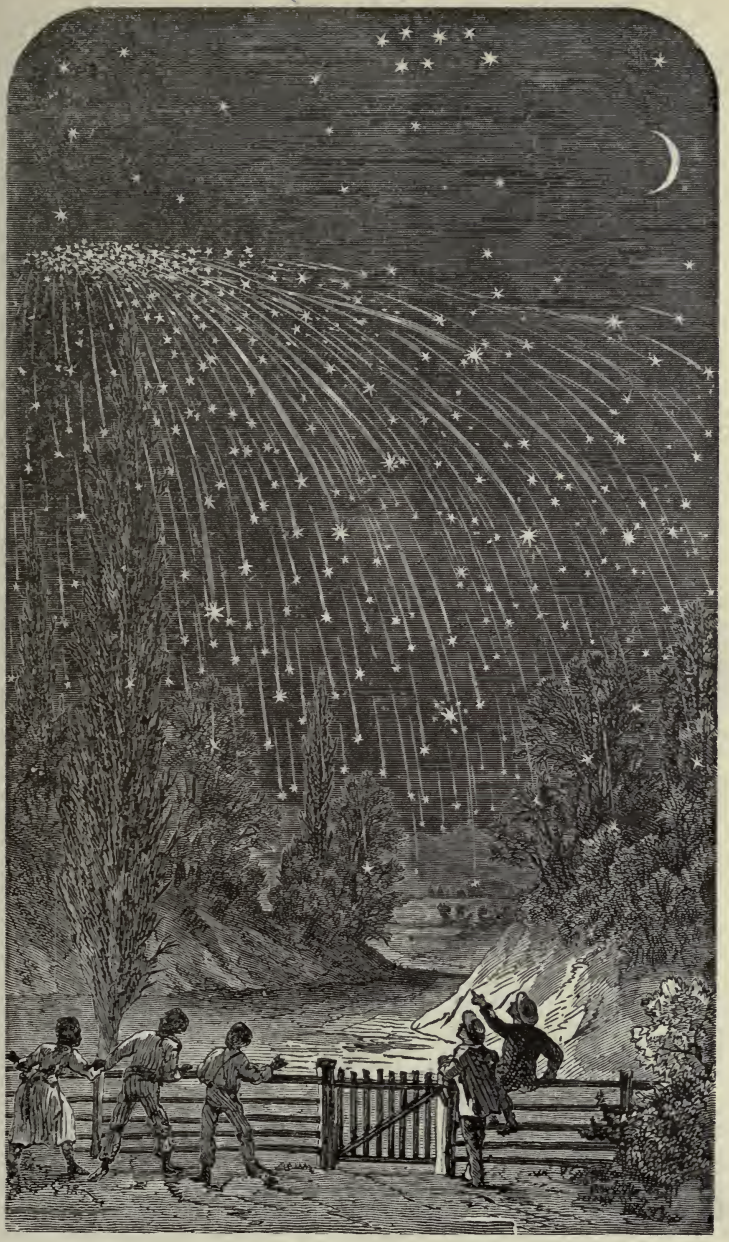


PLATE VIII.—FALLING OF THE STARS.

Latin, the smaller lights of heaven. The refinement of modern astronomy has made distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling *unto the earth.* Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth; but these fell toward the earth. And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt, to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted: 'The stars of heaven fell unto the earth.' They were not sheets, or flakes, or drops, of fire; but they were what the world understands by falling stars; and one speaking to his fellow, in the midst of the scene, would say, 'See how the stars fall!' And he who heard would not stop to correct the astronomy of the speaker, any more than he would reply, 'The sun does not move,' to one who should tell him, 'The sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees

shaken, but from *one*. Those which appeared in the east, fell toward the east; those which appeared in the north, fell toward the north; those which appeared in the west, fell toward the west; and those which appeared in the south (for I went out of my residence into the Park), fell toward the south. And they fell not as *ripe* fruit falls; far from it; but they flew, they were *cast*, like the unripe, which at first refuses to leave the branch, and when, under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree."—*Henry Dana Ward.*

These signs in the sun, moon, and stars, are the same as those so strikingly predicted by our Lord and recorded by the evangelists, Matt. 24, Mark 13, and Luke 21. In these records not only the same signs are given, but the same time is pointed out for their fulfillment; namely, a period commencing just this side of the long and bloody persecution of the papal power. In Matt. 24:21, 22, the 1260 years of papal supremacy are brought to view; and "immediately after the tribulation of those days," verse 29, the sun was to be darkened, etc. Mark is still more definite and says, "*In* those days, *after* that tribulation." The days, commencing in A. D. 538, ended in 1798; but before they ended, the spirit of persecution had been restrained by the Reformation, and that tribulation of the

church had ceased. And right in this period, exactly at the time specified in the prophecy, the fulfillment of these signs commenced in the darkening of the sun and moon.

The first instance of the falling of the stars, worthy of any notice, though others of local and minor importance may be mentioned before it, took place in 1799. To the great display of 1833, by far the most brilliant of any on record, we have already referred. Of the extent of this shower, Prof. Olmstead, of Yale College, a distinguished meteorologist, says, "The extent of the shower of 1833, was such as to cover no inconsiderable part of the earth's surface; from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance." From this, it appears that this exhibition was confined exclusively to the western world. But in the year 1866, another remarkable occurrence of this kind took place, this time in the East, nearly as magnificent in some places as that of 1833, and visible, so far as ascertained, throughout the greater part of Europe. Thus the principal portions of the earth have now been warned by this sign.

Observation has shown that these meteoric displays occur at regular intervals of about thirty-three years. The skeptic will doubtless seize upon this as a pretext for throwing them out of the cat-

alogue of signs. But if they are not more than ordinary occurrences, the question is to be answered why they have not occurred as regularly and prominently centuries in the past as in the last hundred years. This is a question science cannot answer; nor can it offer anything more than conjecture as to their cause.

One significant fact will be noticed in connection with all the foregoing signs: They were each instinctively associated in the minds of the people, at the time of their occurrence, with the great day of which they were the forerunners. And on each occasion the cry was raised, "The Judgment has come," "The world's at an end."

But the objector answers, These phenomena in the sun, moon and stars cannot be signs of the end; because there have been many instances of such occurrences; and pointing to some ten other periods of remarkable darkness, besides that of 1780, and to several occurrences of falling stars, or meteoric showers, he asks with an air of triumph which one we will take for the sign. That this is not a fanciful representation of the objection the following facts will demonstrate:—

In 1878 we noticed in one of the leading dailies of Chicago a question from a correspondent in Vermont, and the reply given by the paper, as follows:—

"Will you give the causes (and proof) of the 'dark day' in 1780, the 19th of May, I believe. An 'Advent preacher' has been preaching in this

neighborhood, and alluded to it as a sign of the destruction of the world."

And the reply is given thus:—

"The dark day of 1780 was produced by entirely natural causes, and was about as much a sign of the destruction of the world as of the advent of the potato-beetle. The darkness, said Dr. Samuel Tenney, of Exeter, N. H., was produced by common clouds. Between these common clouds and the earth intervened another stratum of great thickness. As the stratum advanced, the darkness commenced and increased with its progress. The uncommon thickness of this stratum was occasioned by two strong currents of wind from the southward and westward, condensing the vapors and drawing them in a northwest direction. The density of this stratum was owing to the vapor and smoke it contained. These so-called dark days have not been uncommon, being known in 366 B. C.; 295 B. C.; 252 A. D.; 746, 775, 1732, 1762, 1780, 1783, 1807, 1816. The one was as prophetic as any other and no more so."

It would have been a little more to the satisfaction of any one who wishes to know the reasons of his faith, if the writer of the reply had stated where he found his evidence for all his assertions. And we would like a little light on such points as this: From what came that "stratum of great thickness"? Of what was it composed? How was it formed? This fellow's explanation amounts to just this: It was dark because there was great darkness. He simply states the fact in another form, and calls

that an explanation. His own statement needs explaining as really as the one to which he refers. "The uncommon thickness of the stratum was caused by two strong currents of wind," etc. How did those winds chance to come just then, and just when there were vapors to condense? And what caused the vapors? Then how could currents from the west and south draw the vapors in a *north-west* direction? Common philosophy would assign them, under such circumstances, a *north-east* direction. Our friend must be careful or he will make the dark day to be a greater phenomenon than we have ever claimed.

But, further, we would ask how, according to the reply above given, the words of our Lord can ever be fulfilled. He says that the sun *shall be darkened;* and he means the literal sun; for he speaks of men and things on the earth in contrast with it; Luke 21:25; and he says that when it is thus darkened it is a sign of the end; for when we see these things come to pass, he tells us that we are to *know* that he is near, even at the doors. But according to the writer of the foregoing, there never can be any sign of this nature. He declares there never has been in the past; and suppose such a phenomenon should occur again; would it be a sign? Not in his eyes; for the hypothesis of vapors, winds, natural laws, and common occurrences, would instantly fly to his scoffing lips. But something of this kind is to constitute a sign; for the Lord himself has declared it; and we would like to ask the objector how a dark-

ening of the sun should differ from that of 1780, to answer to the prophecy and constitute a sign?

But, it is urged, there have been many such events, hence it can be no sign; and seven dark days are mentioned by our writer before 1780, and three since, for which, however, he forgot to give his authority. But how does it happen that nobody has seemed to pay any attention to these days, or make any account of them? and why is it that all fix upon May 19, 1780, as the only one worthy of special note, giving it by way of distinction, the title, *The* Dark Day?

The answer is obvious. It occupies a pre-eminent position in this respect. It towers up far above all others as the one alone remarkable and noteworthy for its awful phenomena.

But we are not left to decide the matter from this evidence alone; for our Lord has not only told us that such an event should occur as a sign of his coming, but he has told us also *when* it should occur. "Immediately after the tribulation of those days," says Matthew. Mark is more definite and says, "*In* those days *after* that tribulation, the sun shall be darkened," etc. Mark 13: 24. The "days" are the days of papal supremacy, the 1260 years from 538 to 1798; the tribulation is the oppression of Christians by the Catholic power till restrained by the work of the Reformation. The tribulation may be said to have ceased about the middle of the 18th century. The "days" ended within two years of the close of that century. Thus by the fixed

terms of the prophecy we are shut up to a period of about fifty years in length, and ending in 1798, in which to look for that darkening of the sun which was to be a sign of the Lord's soon coming.

Again, the darkening of the sun was to be the second great event to take place under the sixth seal. Rev. 6 : 12. The first and the one which marked the opening of that seal, was a great earthquake, shown to be, by comparison with the preceding seals, the great earthquake of Lisbon, Nov. 1, 1755. Between this point and the end of the papal period in 1798, the sun was to be darkened as a sign of the end. Here we are shut up to a period of time positively only forty-three years in length, in which to look for that darkening of the sun which was the subject of the prediction. Now it matters not if our opponents should claim seven thousand dark days instead of seven, as notable as the one of 1780, it would not affect the prediction or the sign in the least degree. It matters not how many nor what kind of dark days there may have been in other ages, we look for one which was to take place in that brief, specified period as the predicted sign.

We fix our eyes upon that time, and what do we behold? We find not only the darkening of the sun, as foretold, but we find a dark day so much more notable than all others, that it is set forth by way of pre-eminence as "*the* dark day," while in general history all others are passed by in silence.

From one point it is very strange that people can

overlook considerations of this nature which are so decisive upon this question. From another, it is not. What a man does n't want to see he can very easily keep from seeing. But the lack both of inclination and ability we apprehend is accounted for by the prophet Daniel, when he says, "the wicked shall do wickedly, and none of the wicked shall understand."

Of the dark day, Webster's Unabridged Dictionary, editions of 1869 and 1870, page 1556, says:—

"Dark Day, The. May 19, 1780;—so-called on account of a remarkable darkness on that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with different degrees of duration in different places. For several days previous, the wind had been variable, but chiefly from the south-west and the north-east. The true cause of this remarkable phenomenon is not known."

While the learned editor of Webster's Dictionary testifies so positively that "the true cause of the phenomenon *is not known*," it is remarkable how flippantly many smaller minds proceed to offer their explanations, and account for it from natural causes. Those who lived at the time, and had at least as

good an opportunity to mark all its strange features and unnatural manifestations as people of the present time, were filled with awe at the occurrence, and for years, so long as the memory of it lasted, were unable to explain it; but their degenerate sons, the wondrously wise generation of the present, living over a hundred years from the time of its occurrence, and having never seen anything of the kind, assume to explain it with all the nonchalance with which they would tell us that two and two make four.

As the time when we were to look for the beginning of the signs is so definitely located, it is further objected that the falling of the stars in 1833 cannot be one of the signs, because, according to Mark 13:24, 25, they also should have fallen within those days, or previous to 1798, as this event is immediately connected by the word "and" to the signs in the sun and moon.

We reply by calling attention to the fact that there are more events than simply the falling of the stars that are linked to the series by the word "and." Thus, "And" the stars of heaven shall fall, "and" the powers that are in heaven shall be shaken, "and" then shall they see the Son of man coming, "and" then shall he send his angels to gather the elect. Now the language certainly is not designed to convey the idea that all these things were to take place within those days; for, in that case, we should have the coming of Christ itself take place before the days ended. Verse 29,

stating the conclusion of the argument, says, "So ye in like manner when ye shall see these things come to pass, know that it is nigh even at the doors." Matthew puts it in still stronger language, when he says, "So likewise ye, when ye shall see all these things, know that it [margin, he, Christ] is near, even at the doors." But it would be absurd to say that we must wait till the coming of Christ takes place before we can know that it is near, even at the doors.

These facts, then, plainly appear: That a series of associated events is given us, covering quite a period of time, beginning at some point in the past, and reaching down to, and including, the second coming of Christ. The beginning of the series is placed at a point before the close of a certain prophetic period designated as "those days," namely, the 1260 years of papal oppression upon the church; but the end of the series lies far outside of that period, as already shown. Now, the question to be decided is, How many events of the series given us are to be looked for before the date by which "those days" are limited, that is, before 1798, where the 1260 days, or years, terminated? The only data we have upon which to frame an answer are the facts already noticed; namely, that the events begin within that period, but close outside of it; and no specified number is given as belonging to that period.

The conclusion is therefore inevitable that if the first one of the events designated comes to pass

within the specified time, the prophecy is fulfilled, though all the others lie outside of that time. Had the sun alone been darkened before 1798, it would have been sufficient to fulfill the prophecy. The moon, even, might have been darkened this side of 1798 without vitiating the prophecy in the least degree. The sun and moon were darkened together in 1780, eighteen years before the days ended; the stars fell in 1833, thirty-five years after the end of the days. We have reached the year 1880, eighty-two years this side the ending of the days, and the shaking of the powers of heaven is yet future, but not far distant, as other prophecies show; and in immediate connection with that, as Joel and John plainly declare, the coming of the Lord is to take place.

If the objector still insists that according to our application the stars should have fallen before 1798, because it says, "*And* the stars of heaven shall fall," we reply that then all the other events should also have taken place before 1798; for they are connected in the same way. But this we have shown to be absurd.

And the Heaven Departed as a Scroll. In this event our minds are turned to the future. From looking at the past and beholding the word of God fulfilled, we are now called to look at events before us, which are no less sure to come. Here is our position unmistakably defined. We stand between the 13th and 14th verses of this chapter. We wait for the heavens to depart as a scroll when

it is rolled together. And these are times of unparalleled solemnity and importance; for how near we may be to the fulfillment of these things we know not.

This departing of the heaven as a scroll is what the evangelists call in the same series of events, the shaking of the powers of the heavens. Other scriptures give us further particulars concerning this prediction. From Heb. 12:25–27, Joel 3:16, Jer. 25:30–33, Rev. 16:17, we learn that it is the voice of God as he speaks in terrible majesty from his throne in Heaven, that causes this fearful commotion in earth and sky. Once the Lord spoke, when, with an audible voice, he declared to his creatures the precepts of his eternal law; and the earth shook. He is to speak again, and not only the earth will shake, but the heavens also. Then will the earth "reel to and fro like a drunkard;" it will be "disolved," and "clean broken down;" Isa. 24; mountains will move from their firm bases; islands will suddenly change their location in the midst of the sea; from the level plain will arise the precipitous mountain; and rocks will thrust up their ragged forms from earth's broken surface; and while the voice of God is reverberating through the earth, the direst confusion will reign over the face of nature.

Then will the world's dream of carnal security be effectually broken. Kings who, intoxicated with their own earthly authority, have never dreamed of a higher power than themselves, now

realize that there is One who reigns King of kings; and the great men behold the vanity of all earthly pomp, for there is a greatness above that of earth; and the rich men throw their silver and gold to the moles and bats, for it cannot save them in that day; and the chief captains forget their little brief authority and the mighty men their might; and every bondman, who is in the still worse bondage of sin, and every freeman, all classes of the wicked, from the highest to the lowest, join in the general wail of consternation and despair. They who never prayed to Him whose arm could bring salvation, now raise an agonizing prayer to rocks and mountains to bury them forever from his presence. Fain would they now avoid reaping what they by a life of lust and sin had sown. Fain would they now shun the fearful treasure of wrath which they have been heaping up for themselves against this day. Fain would they bury themselves and their catalogue of crimes in everlasting darkness. And so they fly to the rocks, caves, caverns, and fissures which the broken surface of the earth now presents before them. But it is too late. They cannot conceal their guilt nor escape the long-delayed vengeance.

"It will be in vain to call,
Rocks and mountains on us fall,
For His hand will find out all,
In that day."

The day which they thought never would come, has at last taken them as in a snare; and the in-

voluntary language of their anguished hearts, is, "The great day of his wrath has come, and who shall be able to stand?" Before it is called out by the fearful scenes of this time, we pray you, reader, give your most serious and candid attention to this subject.

Many now affect to despise the institution of prayer. But at one time or another all men will pray. Those who will not now pray to God in penitence, will then pray to the rocks and mountains in despair. And this will be the largest prayer-meeting ever held. As you read these lines think whether you would like to have a part therein.

Adventists are now in the minority; but they will then be in the majority; for all the world will be Adventists. But alas! with the great mass their belief will come too late to do them any good.

Ah! better far
To cease the unequal war,
While pardon, hope, and peace may yet be found;
Nor longer rush upon the embossed shield
Of the Almighty; but repentant yield,
And all your weapons of rebellion ground.
Better pray now in love, than pray ere long in fear.
Call ye upon Him, while He waits to hear;
So in the coming end
When down the parted sky
The angelic hosts attend
The Lord of Heaven, most high,
Before whose face the solid earth is rent,
You may behold in him a friend omnipotent,
And safely rest beneath his sheltering wings,
Amid the ruin of all earthly things.

Chapter VII.

THE SEALING OF THE 144,000.

VERSE 1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

The chronology of the work here introduced, is established beyond mistake. The sixth chapter closed with the events of the sixth seal; and the seventh seal is not mentioned until we reach the opening of chapter 8. The whole of chapter 7 is therefore thrown in here parenthetically. Why is it thus thrown in at this point? Evidently for the purpose of stating additional particulars concerning the sixth seal. The expression, "after these things," does not mean after the fulfillment of all the events previously described; but after the prophet had been carried down in vision to the close of the sixth seal, in order not to break the consecutive order of events, as given in chapter 6,

then his mind is called to what is mentioned in chapter 7, as further particulars to transpire in connection with that seal. Then we inquire, Between what events in that seal does this work come in? It must transpire before the departing of the heavens as a scroll; for after that event there is no place for such a work as this. And it must take place subsequently to the signs in the sun, moon, and stars; for these signs have been fulfilled, and such a work has not yet been accomplished. It comes in, therefore, between the 13th and 14th verses of Rev. 6. But there, as already shown, is just where we now stand. Hence the first part of Rev. 7 relates to a work, the accomplishment of which may be looked for at the present time.

Four Angels. Angels are ever-present agents in the affairs of earth; and why may not these be four of those heavenly beings into whose hands God has committed the work here described: to hold the winds while it is God's purpose that they should not blow, and to hurt the earth with them when the time comes that they should be loosed; for it will be noticed, verse 3, that the "hurting" is a work committed to their hands equally with the "holding," so that they do not merely let the winds go, when they are to blow; but they *cause* them to blow; they *impel* forward the work of destruction with their own supernatural energy. But the hurting process here brought to view does not include the seven last plagues. That work is given into the hands of seven special angels; this, into the hands of four.

Four Corners of the Earth. An expression denoting the four quarters, or the four points of the compass, and signifying that these angels, in their particular sphere had charge of the whole earth.

The Four Winds. Winds, in the Bible, symbolize political commotion, strife, and war. Dan. 7 : 2; Jer. 25 : 32. The *four* winds, held by four angels standing in the four quarters of the earth, must denote all the elements of strife and commotion that exist in the world; and when they are all loosed, and all blow together, it will constitute the great whirlwind just referred to in Jeremiah.

The Angel Ascending from the East. Another literal angel, having charge of another specific work. Instead of the words "ascending from the east," some translations read, "ascending from the sun rising," which is a more literal translation. We understand the expression to signify manner rather than locality; that as the sun arises with rays at first oblique, and comparatively powerless, but increases in strength until it shines in all its meridian power and splendor, so the work of this angel would commence in weakness, move onward with ever-accumulating influence, and close in strength and power.

The Seal of the Living God. This is the distinguishing characteristic of the ascending angel. He bears with him the seal of the living God. From this fact and the chronology of his work, we are to determine, if possible, what movement is symbolized by his mission.

The nature of his work is evidently embraced in his having the seal of the living God ; and to ascertain what this work is, we therefore inquire what this seal of the living God is, which he bears with him.

1. Definition of the term. A seal is defined to be an instrument of sealing, that which "is used by individuals, corporate bodies, and States, for making impressions on wax, upon instruments of writing, as an *evidence* of their *authenticity*." The original word in this passage is defined, "A seal, *i. e.*, a signet ring; a mark, stamp, badge; a token, a pledge." Among the significations of the verb are the following: "To secure to any one, to make sure; to set a seal or mark upon anything in token of its being genuine or approved; to attest, to confirm, to establish, to distinguish by a mark." By a comparison of Gen. 17:11, with Rom. 4:11, and Rev. 7:3, with Eze. 9:4, in connection with the above definition, the reader will see that the words token, sign, seal, and mark, are used in the Bible as synonymous terms. The seal of God as brought to view in our text is to be applied to the servants of God. We are not, of course, to suppose that in this case it is some literal mark to be made in the flesh, but that it is some institution or observance having special reference to God, which will serve as a "mark of distinction" between the worshipers of God, and the wicked around them.

2. The use of a seal. A seal is used to render valid or authentic any enactments or laws which a

person or power may promulgate. Frequent instances of its use occur in the Scriptures: In 1 Kings 21:8, we read that Jezebel "wrote letters in Ahab's name, and sealed them with his seal." These letters then had all the authority of king Ahab. Again, in Esth. 3:12, "In the name of king Ahasuerus was it written, and sealed with the king's ring." So also in chap. 8:8, "The writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

3. Where a seal is used. Always in connection with some law or enactment that demands obedience, or upon documents that are to be made legal or subject to the provisions of law. The idea of law is inseparable from a seal.

4. As applied to God. We are not to suppose that to the enactments and laws of God binding upon men, there must be attached a literal seal, made with literal instruments. But from the definition of the term, and the purpose for which a seal is used, as shown above, we must understand a seal to be strictly that which gives validity and authenticity to enactments and laws. This is found, though a literal seal may not be used, in the name or signature of the law-making power, expressed in such terms as to show what the power is, and its right to make laws and demand obedience. Even with a literal seal, the name must always be used. See the references above given. An instance of the use of the name alone seems to occur in Dan. 6:8: "Now, O king, establish the

decree, and *sign* the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not;" that is, affix the signature of royalty, showing who it is that demands obedience, and his right to demand it.

In a gospel prophecy found in Isa. 8, we read: "Bind up the testimony, seal the law among my disciples." Verse 16. This must refer to a work of reviving some of the claims of the law in the minds of the disciples, which had been overlooked, or perverted from their true meaning. And this, in the prophecy, is called sealing the law, or restoring to it its seal, which had been taken from it.

Again, the 144,000, who, in the chapter before us, are said to be sealed with the *seal* of God in their foreheads, are again brought to view in Rev. 14:1, where they are said to have the Father's *name* written in their foreheads.

From the foregoing reasoning, facts, and declarations of Scriptures two conclusions inevitably follow:—

1. The seal of God is found in connection with the law of God.

2. The seal of God is that part of his law which contains his name or descriptive title, showing who he is, the extent of his dominion, and his right to rule.

The law of God is admitted by all disinterested evangelical denominations to be summarily contained in the decalogue, or ten commandments. We have, then, but to examine these commandments, to

see which one it is that constitutes the seal of the law, or, in other words, makes known the true God, the law-making power. The first three commandments mention the word God; but we cannot tell from these, who is meant; for there are multitudes of objects to which this term is applied. There are "gods many and lords many," as the apostle says. 1 Cor. 8:5. Passing over the fourth commandment for the time being, the fifth contains the words Lord and God, but does not define them; and the remaining five precepts do not contain the name of God at all. Now what shall be done? With that portion of the law which we have examined, it would be impossible to convict the grossest idolater of sin. The worshiper of images could say, This idol before me is my god, his name is god, and these are his precepts. The worshiper of the heavenly bodies could also say, The sun is my god, and I worship him according to this law. Thus, without the fourth commandment, the decalogue is null and void so far as it pertains to enforcing the worship of the true God. But let us now add the fourth commandment, restore to the law this precept, which many are ready to contend has been expunged, and see how the case will then stand. As we examine this commandment which contains the declaration, "For in six days the Lord made heaven and earth, the sea and all that in them is," etc., we see at once that we are reading the requirements of Him who created all things. The sun, then, is not the God of the decalogue, but He who made the sun. No object in Heaven or earth

is the being who here demands obedience; for the God of this law is the one who made all created things. Now we have a weapon against idolatry. Now this law can no longer be applied to false gods, who "have not made the heavens and the earth." Jer. 10:11. Now the author of this law has declared who he is, the extent of his dominion, and his right to rule; for every created intelligence must at once assent that He who is the Creator of all, has a right to demand obedience from all his creatures. Thus, with the fourth commandment in its place, this wonderful document, the decalogue, the only document among men which God ever wrote with his own finger, has a signature; it has that which renders it intelligible and authentic; it has a seal. But without the fourth commandment, it lacks all these things.

From the foregoing reasoning it is evident that the fourth commandment constitutes the seal of the law of God, or the seal of God. But the Scriptures do not leave us without direct testimony on this point.

We have seen above that in Scripture usage, sign, seal, token, and mark, are synonymous terms. Now the Lord expressly says that the Sabbath is a *sign* between him and his people. "Verily my Sabbaths ye shall keep; for it is a *sign* between me and you throughout your generations; *that ye may know that I am the Lord* that doth sanctify you." Ex. 31:13. The same fact is again stated by the prophet Ezekiel, 20:12, 20. Here the Lord

told his people that the very object of their keeping the Sabbath, that is, observing the fourth commandment, was that they might *know* that he was the true God. It may be said that the Sabbath was only a sign between God and the Jews. True, when this was spoken, the Jews had been separated from all other nations, to be God's people and the depositaries of all divine truth in the earth. But when they through disobedience were broken off, and the Gentiles grafted in through Christ, becoming "Israelites indeed" and "Jews inwardly," would not the declaration apply equally to them?

Thus the fourth commandment, or the Sabbath, is taken by the Lord as a *sign* between him and his people, or the *seal* of his law in both dispensations; the people by that commandment signifying that they are the worshipers of the true God, and God by the same commandment making himself known as the great Creator of all things.

In harmony with this we notice the significant fact that whenever the sacred writer wishes to point out the true God in distinction from false gods of every description, an appeal is made to the great facts of creation upon which the fourth commandment is based. See 2 Kings 19:15; 2 Chron. 2:12; Neh. 9:6; Ps. 115:15; 121:2; 124:8; 134:3; 146:6; Isa. 37:16; 42:5; 44:24; 45:12; Job. 9:8; Isa. 51:13; Jer. 10:10–12; Ps. 96:5; Jer. 32:17; 51:15; Acts 4:24; 14:15; 17:23, etc.

We refer again to the fact that the same com-

pany, who in Rev. 7 have the seal of the living God in their foreheads, are brought to view again in Rev. 14:1, having the Father's *name* in their foreheads. This is good proof that the "seal of the living God" and the "Father's name" are used synonymously. The chain of evidence on this point is rendered complete, when it is ascertained that the fourth commandment, which has been shown to be the seal of the law, is spoken of by the Lord as that which contains his name. The proof of this will be seen by referring to Deut. 16:6: "But at the place which the Lord thy God shall choose to place his *name* in, there shalt thou sacrifice the passover," etc. What was there where they sacrificed the passover? There was the sanctuary, having in its holiest apartment the ark with the ten commandments, the fourth of which declared the true God, and contained his name. Wherever this was, there God's name was placed; and this was the only object to which the language could be applied.

Having ascertained what the seal of God is, we are prepared to proceed with the application of the prophecy. By the scenes introduced in the verses before us, namely, the four winds apparently about to blow, bringing war and trouble upon the land, and this work restrained till the servants of God should be sealed, as though a preparatory work must be done for them to save them from this trouble, we are reminded of the houses of the Israelites marked with the blood of the paschal lamb,

and spared as the destroying angel passed over to slay the first-born of the Egyptians, Ex. 12, also of the mark made by the man with a writer's ink-horn, Eze. 9, upon all those who were to be spared by the men with the slaughtering weapons who followed after; and we conclude that the seal of God, here placed upon his servants, is some distinguishing mark or religious characteristic, through which they will be exempted from the judgments of God that fall on the wicked around them.

As we have found the seal of God in the fourth commandment, the inquiry follows, Does the observance of that commandment involve any peculiarity in religious practice? Yes, a very marked and striking one. It is one of the most singular facts to be met with in religious history that, in an age of such boasted gospel light as the present, when the influence of Christianity is so powerful and wide-spread, one of the most striking peculiarities in practice which a person can adopt, and one of the greatest crosses he can take up, even in the most enlightened and Christian lands, is the simple observance of the law of God. For the fourth commandment requires the observance of the seventh day of each week as the Sabbath of the Lord; but almost all Christendom, through the combined influence of paganism and the papacy, have been beguiled into the keeping of the first day. A person has but to commence the observance of the day enjoined in the commandment, and a mark of peculiarity is upon him at once. He is

distinct alike from the professedly religious and the unconverted world.

We conclude, then, that the angel ascending from the east, having the seal of the living God, is a divine messenger in charge of a work of reform to be carried on among men in reference to the Sabbath of the fourth commandment. The agents of this work on the earth are of course ministers of Christ; for to men is given the commission of instructing their fellow-men in Bible truth; but, as there is order in the execution of all the divine counsels, why may not a literal angel have the charge and oversight of this work?

We have already noticed the chronology of this work as locating it in our own time. This is further evident from the fact that, as the next event after the sealing of these servants of God, we behold them before the throne, with palms of victory in their hands. The sealing is, therefore, the last work to be accomplished for them prior to their redemption.

In Rev. 14, we find the same work again brought to view under the symbol of an angel flying in the midst of heaven with the most terrific warning that ever fell upon the ears of men. We shall speak of this more fully when we reach that chapter. We refer to it now, as it is the last work to be accomplished for the world before the coming of Christ, which is the next event in the order of that prophecy, and hence must synchronize with the work here brought to view in Rev. 7:1–3. The

angel with the seal of the living God, in chapter 7, is therefore the same as the third angel of chapter 14. And this view gives additional strength to our view of the seal. For while as the result of the work in chapter 7, a certain company are sealed with the seal of the living God, as the result of the third message of chapter 14, a company are brought out rendering scriptural obedience to all the "*commandments of God.*" Verse 12. But there is no commandment of the decalogue except the fourth, upon which the Christian world theoretically needs reforming; and that this is the representative question in this message is evident from the fact that the keeping of the commandments, observing, with all the other moral precepts, the Lord's Sabbath, is what distinguishes the servants of God from those who worship the beast and receive his mark, which is, as will be hereafter shown, the observance of a counterfeit Sabbath.

Having thus briefly noticed the main points of the subject, we now come to the most striking feature of all. In exact accordance with the foregoing chronological argument, we find this work already being fulfilled before our eyes. The third angel's message is being proclaimed; the angel ascending from the east is on his mission; the reform on the Sabbath question has commenced; it is surely, though yet in comparative silence, working its way through the land; it is destined to agitate every country entitled to the light of the gospel; and it will result in bringing out a people prepared for

the soon coming of the Saviour, and sealed for h everlasting kingdom.

With one more question, we leave these verses upon which we have so lengthily dwelt. Have we seen among the nations any movements which would indicate that the cry of the ascending angel, "Hurt not," etc., by the blowing of the winds, "till we have sealed the servants of God," has in any manner been answered? The time during which the winds are held could not, from the nature of the case, be a time of profound peace. This would not answer to the prophecy. For, in order for it to be manifest that the winds were being held, there must be disturbance, agitation, anger, and jealousy among the nations, with an occasional outburst of strife, like a fitful gust breaking away from the imprisoned and struggling tempest. And these outbursts must be suddenly and unexpectedly checked. Then, but not otherwise, would it be evident to him who looked at events in the light of prophecy, that the restraining hand of Omnipotence was laid, for some good purpose, upon the surging elements of strife and war. And such has been the aspect of our times for more than thirty years. Commencing with the great revolution of 1848, when so many European thrones toppled into the dust, what a state of anger and political unrest has existed among all the nations of the earth! New and unlooked-for complications have suddenly sprung up, throwing matters into apparently inextricable confusion, and threatening immediate

and direful war. And now and then the conflict has burst forth in fury, and a thousand voices have been raised to predict that the great crisis had come, that universal war must result, and the termination no man could foretell; when suddenly and unaccountably it has been extinguished, and all subsided into quiet again. The terrible rebellion in our own land of 1861 to 1865 is a notable instance. By the spring of the latter year, so great had become the pressure upon the nation for men and means to continue the war that it began seriously to impede the progress of the work symbolized by the ascending angel, even threatening to arrest it entirely. Those interested in these truths, believing that the time had come for the application of the prophecy, and that the words of the angel, "Hurt not," etc., indicated a movement on the part of the church, accordingly raised their petitions to the Ruler of nations to restrain the cruel work of tumult and war. Days of fasting and prayer were set apart for this purpose. The time at which this occurred was a dark and gloomy period of the war; and not a few high in political life predicted its indefinite continuance, and an appalling intensity of all its evils. But suddenly a change came; and not three months had elapsed from the time of which we speak, ere the last rebel army had surrendered, and the last organized rebel had laid down his arms. So sudden and entire was the collapse, and so grateful were all hearts at relief from the pressure of the

terrible strife, that the nation broke forth into a song of Jubilee, and these words were conspicuously displayed at the national capitol: "*This is the Lord's doing; it is marvelous in our eyes.*" There are those who believe there was a definite cause for this sudden cessation of the strife, of which, of course, the world is but little aware. The sudden conclusion of the German-French war of 1870 and the recent war between Turkey and Russia may be cited as still later examples. Perhaps further events of this kind are yet to be witnessed to fulfil more completely this feature of the prophecy.

VERSE 4. And I heard the number of them which were sealed; and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel. 5. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasseh were sealed twelve thousand. 7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. 8. Of the tribe of Zebulun were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

The number sealed is here stated to be one hundred and forty-four thousand; and from the fact that twelve thousand are sealed from each of the twelve tribes, many suppose that this work must have been accomplished as far back at least as about the beginning of the Christian era, when these tribes

were literally in existence. They do not see how it can apply to our own time when every trace of distinction between these tribes has been so long and so completely obliterated. We refer such to the opening language of the epistle of James: "James, a servant of God and of the Lord Jesus Christ, to the *twelve tribes* which are scattered abroad, greeting: My brethren, count it all joy when ye fall into divers temptations," etc. Those whom James here addresses, are, 1. Christians; for they are his brethren. 2. They are not the converts to Christianity from the Jews, the twelve tribes of his own day; for he addresses them in view of the coming of the Lord. See chapter 5. He is thus addressing the last generation of Christians, the Christians of our own day; and he calls them the twelve tribes scattered abroad. How can this be? Paul explains in Rom. 11: 17–24. In the striking figure of grafting which he there introduces, the tame olive tree represents Israel. Some of the branches, the natural descendants of Abraham, were broken off because of unbelief (in Christ). Through faith in Christ the wild olive scions, the Gentiles, are grafted into the tame olive stock, and thus the twelve tribes are perpetuated. And here we find an explanation of the language of the same apostle: "They are not all Israel which are of Israel," and "he is not a Jew which is one outwardly, . . . but he is a Jew which is one inwardly." Rom. 9: 6–8; 2: 28, 29. So we find on the gates of the New Jerusalem, which is a New-Testament or Christian,

not a Jewish, city, the names of the twelve tribes of the children of Israel. On the foundations of this city are inscribed the names of the twelve apostles of the Lamb, and on the gates the names of the twelve tribes of Israel. Rev. 21:12–14. If the twelve tribes belong exclusively to the former dispensation, the more natural order would have been to have their names on the foundations, and those of the twelve apostles on the gates; but no, the names of the twelve tribes are on the gates. And as through these gates, so inscribed, all the redeemed hosts will go in and out, so, as belonging to these twelve tribes will all the redeemed be reckoned, whether on earth they were Jews or Gentiles. Of course we look in vain for any marks of distinction between the tribes here on earth; for since Christ has appeared in the flesh, the preservation of the genealogy of the tribes is not necessary. But in Heaven, where the names of the church of the first-born are being enrolled, we may be sure there is order, and that each name is enrolled in its proper tribe.

It will be observed that the enumeration of the tribes here differs from that given in other places. The twelve sons of Jacob who became the heads of great families, called tribes, were, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, Aser, and Joseph. But Jacob, on his dying bed, adopted the sons of Joseph, Ephraim and Manasseh, to constitute two of the tribes of Israel. Gen. 48:45. This divided the tribe of

Joseph, making thirteen tribes in all. But in the distribution of the land of Canaan by lot, they numbered but twelve tribes, and made but twelve lots; for the tribe of Levi was left out, being appointed to the service of the tabernacle, and having no inheritance. But in the passage before us, Ephraim and Dan are omitted, and Levi and Joseph put in their places. The omission of Dan is accounted for by commentators on the ground that that tribe was the one chiefly addicted to idolatry. See Judges 18, etc. The tribe of Levi here takes its place with the rest, as in the heavenly Canaan the reasons for their not having an inheritance, as in the earthly, will not exist; and Joseph is probably put for Ephraim, it being a name which appears to have been applied to either of the tribes of Ephraim or Manasseh. Num. 13:11.

Twelve thousand were sealed "out of" each of the twelve tribes, showing that not all who in the records of Heaven had a place among these tribes when this sealing work commenced, stood the test, and were overcomers at last. For the names of those already in the book of life will be blotted out, unless they overcome. Rev. 3: 5.

VERSE 9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, 10, And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the

throne on their faces, and worshiped God, 12, Saying, Amen; Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

The sealing having been accomplished, John beholds a countless multitude worshiping God in rapture before his throne. This vast throng are undoubtedly the saved out of every nation, kindred, tribe, and tongue, raised from the dead at the second coming of Christ, showing that the sealing is the last work accomplished for the people of God, prior to translation.

VERSE 13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15. Therefore are they before the throne of God, and serve him day and night in his temple; and He that sitteth on the throne shall dwell among them. 16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

The questions proposed by one of the elders to John, What are these which are arrayed in white robes? and whence came they? taken in connection with John's answer, Sir, thou knowest, implying that he did not know, would seem to be devoid of all point, if they had reference to the whole of the

great multitude now before him. For John did know who they were, and from whence they came; inasmuch as he had just said that they were people, redeemed of course, out of all nations, kindreds, people and tongues; and John could have answered, These are the redeemed ones from all the nations of the earth. But if a special company in this vast throng were referred to, distinguished by some special mark or position, then it might not be so evident who they were, and what had given them their peculiarity; and the questions as applied to them would be appropriate and pertinent. We therefore incline to the view that attention is called to a special company by the questions which were proposed by one of the elders; and no company is brought to view to which special allusion would more naturally be made, than to the company spoken of in the first part of the chapter, namely, the 144,000. John had indeed seen this company in their mortal state as they were receiving the seal of the living God amid the troublous scenes of the last days; but as they here stand among the redeemed throng, the transition is so great, and the condition in which they now appear so different, that he does not recognize them as the special company which he saw sealed upon the earth. And to this company, the language that follows seems to be specially applicable:—

1. They came out of great tribulation. While it is true in some degree of all Christians that they must "through much tribulation enter into the

kingdom of God," it is true in a very emphatic sense of the 144,000. They pass through the great time of trouble such as never was since there was a nation. Dan. 12: 1. They experienced the mental anguish of the time of Jacob's trouble. Jer. 30: 4–7. They stand without a mediator through the terrific scenes of the seven last plagues, those exhibitions of God's unmingled wrath in the earth. Rev. 15: 16. They pass through the severest time of trouble the world has ever known, although they are delivered out of it.

2. They wash their robes and make them white in the blood of the Lamb. To the last generation the testimony is very emphatic on the subject of obtaining the white raiment. Rev. 3: 5, 18. And though the 144,000 are accused of rejecting Christ and trusting to their own works for salvation, because they refuse to violate the commandments of God, Rev. 14: 1, 12, in the great day that calumny will be wiped off. It will be seen that they have rested their hope of life on the merits of the shed blood of their divine Redeemer, making him their source of righteousness. There is peculiar force in saying of these that they have washed their robes and made them white in the blood of the Lamb.

3. Verse 15 describes the post of honor they occupy in the kingdom, and their nearness to God. In another place they are called "the first-fruits unto God and the Lamb." Rev. 14: 4.

4. In verse 16, it is said, "They shall hunger no

more, neither thirst any more." This shows that they have once suffered hunger and thirst. To what can this refer? As it doubtless has reference to some special experience, may it not refer to their experience in the time of trouble, more especially during the plagues? In this time the righteous will be reduced to bread and water; and though that "will be sure," Isa. 33: 16, enough for sustenance, yet may it not be that, when the pastures, with all fruits and vegetation, are dried up, Joel 1: 18–20, and the rivers and fountains are turned to blood, Rev. 16: 4–9, to reduce their connection with earth and earthly things to the lowest limit, the saints who pass through that time will be brought occasionally to the extreme degrees of hunger and thirst? But the kingdom, once gained, "they shall hunger no more, neither thirst any more." And the prophet continues in reference to this company, "Neither shall the sun light on them nor any heat." We remember that the 144,000 live through the time when power is given unto the sun "to scorch men with fire." Rev. 16: 8, 9. And though they are shielded from the deadly effect which it has upon the wicked around them, we cannot suppose that their sensibilities will be so blunted that they will feel no unpleasant sensations from the terrific heat. No, as they enter the fields of the heavenly Canaan, they will be prepared to appreciate the divine assurance, that the sun shall not light upon, or injure them, nor any heat.

5. And the Lamb shall lead them. Another tes-

timony concerning the same company, and applying at the same time, says, "These are they which follow the Lamb whithersoever he goeth." Rev. 14:4. Both expressions denote the state of intimate and divine companionship to which the blessed Redeemer admits them in reference to himself.

The psalmist in the following beautiful passage seems to allude to the same promise: "They shall be abundantly satisfied with the fatness of Thy house; and thou shalt make them drink of the river of thy pleasures." Ps. 36:8. The phraseology of this promise to the one hundred and forty-four thousand is also partially found in the following glowing prophecy from the pen of Isaiah: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. 25:8.

Chapter VIII.

THE SEVEN TRUMPETS.

We name as the subject of this chapter the seven trumpets, as these constitute the main theme of the chapter, although there are other matters introduced before the opening of that series of events. The first verse of this chapter relates to the events of the preceding chapters, and should not, we think, have been separated from them by the division of the chapter.

Verse 1. **And when he had opened the seventh seal, there was silence in Heaven about the space of half an hour.**

The series of the seven seals is here resumed and concluded. The sixth chapter closed with the events of the sixth seal, the eighth commences with the opening of the seventh seal, causing the seventh chapter to stand parenthetically between the sixth and seventh seals, thereby showing that the sealing work of that chapter belongs to the sixth seal.

Silence in Heaven. Concerning the cause of this silence only conjecture can be offered—a conjecture, however, which is supported by the events of the sixth seal. That seal does not bring us to the

second advent, although it embraces events that transpire in close connection therewith. It introduces the fearful commotions of the elements described as the rolling of the heavens together as a scroll, caused by the voice of God, the breaking up of the surface of the earth, and the confession at last on the part of the wicked that the great day of God's wrath is come. They are doubtless in momentary expectation of seeing the King appear, in, to them, unendurable glory. But the seal stops just short of that event. The personal appearing of Christ must therefore be allotted to the next seal. But when the Lord appears, he comes with all the holy angels with him. Matt. 25: 31. And when *all* the heavenly harpers leave the courts above to come down with their divine Lord as he descends to gather the fruit of his redeeming work, will there not be silence in Heaven?

The length of this period of silence, if we consider it prophetic time, would be about seven days.

VERSE 2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

This verse introduces a new and distinct series of events. In the seals, we have had the history of the church during what is called the gospel dispensation. In the seven trumpets, now introduced, we have the principal political and warlike events which were to transpire during the same time.

VERSE 3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much

incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake.

Having, as it were, in verse 2, brought out the seven angels, and introduced them before us upon the stage of action, John for a moment, in the three verses last quoted, directs attention to an entirely different scene. The angel which approaches the altar is not one of the seven trumpet angels. The altar is the altar of incense, which in the earthly sanctuary was placed in the first apartment. Here, then, is another proof that there exists in Heaven a sanctuary with its corresponding vessels of service, of which the earthly was the figure, and that we are taken into that sanctuary by the visions of John. A work of ministration in the sanctuary above, for all the saints, is thus brought to view. Doubtless the entire work of mediation for the people of God during the gospel dispensation, is here presented. This is apparent from the fact that the angel offers his incense with the prayers of *all* saints; and that we are here carried forward to the end, is evident from the act of the angel in filling the censer with fire and casting it unto the earth; for his work is then done; no more prayers are to be offered up mingled with incense; and this can have its application only at the time when the ministration of Christ in the sanctuary in behalf of mankind has

forever ceased. And the events that follow this act of the angel, namely, voices, thunderings, lightnings, and an earthquake, are exactly such as we are elsewhere informed transpire at the close of human probation. See Rev. 11:19; 16:17, 18.

But why are these verses thus thrown in here? Answer. As a message of hope and comfort for the church. The seven angels with their warlike trumpets had been introduced; terrible scenes were to transpire under their sounding; but, before they commence, the church is pointed to the work of mediation in their behalf above, and their source of help and strength during this time. Though they should be tossed like feathers upon the tumultuous waves of strife and war, they were to know that their great High Priest still ministered for them in the sanctuary in Heaven, and that thither they could direct their prayers, and have them offered with incense to their Father in Heaven. Thus could they gain strength and support in all their calamities.

VERSE 6. And the seven angels which had the seven trumpets prepared themselves to sound.

The subject of the seven trumpets is here resumed and occupies the remainder of this chapter and all of chapter 9. The seven angels prepare themselves to sound. Their sounding comes in as a complement to the prophecy of Dan. 2 and 7, commencing with the breaking up of the old Roman empire into its ten divisions, of which, in the first four trumpets, we have a description.

VERSE 7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up.

A full exposition of the seven trumpets is given in a work entitled "An Exposition of the Seven Trumpets of Rev. 8 and 9," published at the REVIEW AND HERALD Office, Battle Creek, Mich., to which the reader is referred for a more extended examination of the subject. To that work we are chiefly indebted for the extracts given below.

Mr. Keith has very justly remarked on the subject of this prophecy:—

"None could elucidate the texts more clearly, or expound them more fully, than the task has been performed by Gibbon. The chapters of the skeptical philosopher, that treat directly of the matter, need but a text to be prefixed, and a few unholy words to be blotted out, to form a series of expository lectures on the eighth and ninth chapters of Revelation." "Little or nothing is left for the professed interpreter to do but to point to the pages of Gibbon."

The first sore and heavy judgment which fell on Western Rome in its downward course, was the war with the Goths under Alaric, who opened the way for later inroads. After the death of Theodosius, the Roman emperor, in January 395, before the end of the winter, the Goths, under Alaric, were in arms against the empire.

"Hail and fire, mingled with blood, were cast upon the earth." The terrible effects of this Gothic

invasion, are represented as "hail," from the fact of the northern origin of the invaders; "fire," from the destruction by flame of both city and country; and "blood," from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors.

The blast of the first trumpet has its location at the close of the fourth century, and onward, and refers to these desolating invasions of the Roman empire by the Goths.

I know not how the history of the sounding of the first trumpet can be more impressively set forth than by presenting the graphic rehearsal of the facts stated in Gibbon's history, by Mr. Keith, in his Signs of the Times, Vol. I, pp. 221–233.

"Large extracts show how amply and well Gibbon has expounded his text, in the history of the first trumpet, the first storm that pervaded the Roman earth, and the first fall of Rome. To use his words in more direct comment, we read thus the sum of the matter: The Gothic nation was in arms at the first sound of the trumpet, and in the uncommon severity of the winter, they rolled their ponderous wagons over the broad and icy back of the river. The fertile fields of Phocis and Bœotia were crowded with a deluge of barbarians; the males were massacred; the females and cattle of the flaming villages were driven away. The deep and bloody traces of the march of the Goths could easily be discovered after several years. The whole territory of Attica was blasted by the baneful presence

of Alaric. The most fortunate of the inhabitants of Corinth, Argos, Sparta, were saved by death from beholding the conflagration of their cities. In a season of such extreme heat that the beds of the rivers were dry, Alaric invaded the dominion of the West. A secluded 'old man of Verona,' the poet Claudian, pathetically lamented the fate of his contemporary *trees*, which must *blaze* in the *conflagration* of the *whole country:* [note the words of the prophecy,—'the third part of the *trees* was *burnt up*] and the emperor of the Romans fled before the king of the Goths.

"A furious tempest was excited among the nations of Germany; from the northern extremity of which the barbarians marched almost to the gates of Rome. They achieved the destruction of the West. The dark cloud which was collected along the coasts of the Baltic, burst in thunder upon the banks of the Upper Danube. The pastures of Gaul, in which flocks and herds grazed, and the banks of the Rhine, which were covered with elegant houses and well-cultivated farms, formed a scene of peace and plenty, which was suddenly changed into a desert, distinguished from the solitude of nature only by smoking ruins. Many cities were cruelly oppressed or destroyed. Many thousands were inhumanly massacred. And the consuming flames of war spread over the greatest part of the seventeen provinces of Gaul.

"Alaric again stretched his ravages over Italy. During four years, the Goths ravaged and reigned

over it without control. And, in the pillage and fire of Rome, the streets of the city were filled with dead bodies; the flames consumed many public and private buildings; and the ruins of a palace remained (after a century and a half), a stately monument of the Gothic conflagration.

"The concluding sentence of the thirty-third chapter of Gibbon's History, is, of itself, a clear and comprehensive commentary; for, in winding up his own description of the brief, but most eventful period, he concentrates, as in a parallel reading, the sum of the history, and the substance of the prediction. But the words which precede it are not without their meaning: 'The public devotion of the age was impatient to exalt the saints and martyrs of the Catholic church on the altars of Diana and Hercules. The *union* of the Roman empire was *dissolved;* its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the North, had established their victorious reign over the fairest provinces of Europe and Africa.'

"The last word,—Africa,—is the signal for the sounding of the second trumpet. The scene changes from the shores of the Baltic to the southern coast of the Mediterranean, or from the frozen regions of the North to the borders of burning Africa. And instead of a storm of hail being cast upon the earth, a burning mountain was cast into the sea."

VERSE 8. **And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea;**

and the third part of the sea became blood; 9; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

The Roman empire, after Constantine, was divided into three parts; and hence the frequent remark, "a third part of men," etc., in allusion to the third part of the empire which was under the scourge. This division of the Roman kingdom was made at the death of Constantine, between his three sons, *Constantius, Constantine II,* and *Constans.* Constantius possessed the East, and fixed his residence at Constantinople, the new metropolis of the empire. Constantine the Second held Britain, Gaul, and Spain. Constans held Illyrica, Africa, and Italy. (See *Sabine's Eccl. Hist., p.* 155.) Of this well-known historical fact, Albert Barnes, in his notes on Rev. 12: 4, says: "Twice, at least, before the Roman empire became divided permanently into the two parts, the Eastern and the Western, there was a *tripartite* division of the empire. The first occurred A. D. 311, when it was divided between Constantine, Licinius, and Maximin; the other A. D. 337, on the death of Constantine, when it was divided between his three sons, Constantine, Constans, and Constantius."

The history illustrative of the sounding of the second trumpet evidently relates to the invasion and conquest of Africa, and afterward of Italy, by the terrible Genseric. His conquests were, for the most part, NAVAL; and his triumphs were "as it were a great mountain burning with fire, cast into

the sea." What figure would better, or so well, illustrate the collision of navies, and the general havoc of war on the maritime coasts? In explaining this trumpet, we are to look for some events which will have a particular bearing on the commercial world. The symbol used, naturally leads us to look for agitation and commotion. Nothing but a fierce maritime warfare would fulfill the prediction. If the sounding of the first four trumpets relates to four remarkable events which contributed to the downfall of the Roman empire, and the first trumpet refers to the ravages of the Goths under Alaric, in this we naturally look for the *next* succeeding act of invasion which shook the Roman power and conduced to its fall. The next great invasion *was* that of "the terrible Genseric," at the head of the Vandals. His career was marked by the years A. D. 428–468. This great Vandal chief had his headquarters in Africa. But, as Gibbon states, "The discovery and conquest of the Black nations (in Africa), that might dwell beneath the torrid zone, could not tempt the rational ambition of Genseric; but he cast his eyes TOWARD THE SEA; he resolved to create a *naval power*, and his bold resolution was executed with steady and active perseverance." From the port of Carthage he repeatedly made piratical sallies, and preyed on the Roman commerce, and waged war with that empire. To cope with this sea monarch, the Roman emperor, Majorian, made extensive naval preparation. Three hundred long galleys, with an adequate proportion

of transports and smaller vessels, were collected in the secure and capacious harbor of Carthagena, in Spain. But Genseric was saved from impending and inevitable ruin by the treachery of some powerful subjects, envious or apprehensive of their master's success. Guided by their secret intelligence, he surprised the unguarded fleet in the bay of Carthagena; many of the ships were sunk, or taken, or burnt, and the preparations of three years were destroyed in a single day.

Italy continued to be long afflicted by the incessant depredations of the Vandal pirates. In the spring of each year they equipped a formidable navy in the port of Carthage, and Genseric himself, though at a very advanced age, still commanded in person the most important expeditions.

The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Leucania, Brutium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily.

The celerity of their motion enabled them, almost at the same time, to threaten and to attack the most distant objects which attracted their desires; and as they always embarked a sufficient number of horses, they had no sooner landed than they swept the dismayed country with a body of light cavalry.

A last and desperate attempt to dispossess Genseric of the sovereignty of the seas, was made in the year 468, by LEO, the emperor of the East. Gibbon bears witness to this as follows:—

"The whole expense of the African campaign amounted to the sum of one hundred and thirty thousand pounds of gold,—about five million two hundred thousand pounds sterling. The fleet that sailed from Constantinople to Carthage, consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners exceeded one hundred thousand men. The army of Heraclius, and the fleet of Marcellinus, either joined or seconded the Imperial Lieutenant. The wind became favorable to the designs of Genseric. He manned his largest ships of war with the bravest of the Moors and Vandals, and they towed after them many large barks filled with combustible materials. In the obscurity of the night, these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by a sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence, and the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult. Whilst they labored to extricate themselves from the fire-ships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valor; and many of the Romans who escaped the fury of the flames, were destroyed or taken by the victorious Vandals. After the failure of this great expedition, Genseric again became the tyrant of the

sea; the coasts of Italy, Greece, and Asia, were again exposed to his revenge and avarice. Tripoli and Sardinia returned to his obedience; he added Sicily to the number of his provinces; and before he died, in the fullness of years and of glory, he beheld the FINAL EXTINCTION of the empire of the West."—*Gibbon*, Vol. III, pp. 495–498.

Concerning the important part which this bold corsair acted in the downfall of Rome, Mr. Gibbon uses this significant language: "Genseric, a name which, in the destruction of the Roman empire, has deserved an equal rank with the names of Alaric and Attila."

VERSE 10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11; And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

In the interpretation and application of this passage, we are brought to the third important event which resulted in the subversion of the Roman empire. And in finding a historical fulfillment of this third trumpet, we shall be indebted to the Notes of Mr. Albert Barnes for a few extracts. In explaining this scripture, it is necessary, as this commentator says,—

"That there should be some chieftain, or warrior, who might be compared to a blazing meteor; whose course would be singularly brilliant; who would appear suddenly LIKE a blazing star, and then dis-

appear like a star whose light was quenched in the waters. That the desolating course of that meteor would be mainly on those portions of the world that abounded with springs of water and running streams. That an effect would be produced *as if* those streams and fountains were made bitter; that is, that many persons would perish, and that wild desolations would be caused in the vicinity of those rivers and streams, *as if* a baleful star should fall into the waters, and death should spread over lands adjacent to them and watered by them."—*Notes on Rev. 8.*

It is here premised that this trumpet has allusion to the desolating wars and furious invasions of Attila against the Roman power, which he carried on at the head of his hordes of Huns. Speaking of this warrior, particularly of his personal appearance, Mr. Barnes, on Rev. 8, says:—

"In the manner of his appearance, he strongly resembled a brilliant meteor flashing in the sky. He came from the east, gathering his Huns, and poured them down, as we shall see, with the rapidity of a flashing meteor, suddenly on the empire. He regarded himself also as devoted to MARS, the god of war, and was accustomed to array himself in a peculiarly brilliant manner, so that his appearance, in the language of his flatterers, was such as to dazzle the eyes of the beholders."

In speaking of the *locality* of the events predicted by this trumpet, Mr. Barnes has this note:—

"It is said particularly that the effect would be

on 'the rivers' and on 'the fountains of waters.' If this has a literal application, or if, as was supposed in the case of the second trumpet, the language was such as had reference to the portion of the empire that would be particularly affected by the hostile invasion, then we may suppose that this refers to those portions of the empire that abounded in rivers and streams, and more particularly those in which the rivers and streams had their *origin*,—for the effect was permanently in the '*fountains* of the waters.' As a matter of fact, the principal operations of Attila were on the regions of the Alps, and on the portions of the empire whence the rivers flow down into Italy. The invasion of Attila is described by Mr. Gibbon in this general language: 'The whole breadth of Europe, as it extends above five hundred miles from the Euxine to the Adriatic, was at once invaded, and occupied, and desolated, by the myriads of barbarians whom Attila led into the field.'"

"*And the name of the star is called Wormwood* [denoting the bitter consequences]. These words—which are more intimately connected with the preceding verse, as even the punctuation in our version denotes—recall us for a moment to the character of Attila, to the misery of which he was the author, or the instrument, and to the terror that was inspired by his name.

"'Total extirpation and erasure,' are terms which best denote the calamities he inflicted." He styled himself, "The Scourge of God."

"One of his lieutenants chastised and almost exterminated the Burgundians of the Rhine. They traversed, both in their march and in their return, the territories of the Franks; and they massacred their hostages as well as their captives. Two hundred young maidens were tortured with exquisite and unrelenting rage; their bodies were torn asunder by wild horses, or were crushed under the weight of rolling wagons; and their unburied limbs were abandoned on public roads, as a prey to dogs and vultures.

"It was the boast of Attila that the grass never grew on the spot which his horse had trod. The Western Emperor, with the senate and people of Rome, humbly and fearfully deprecated the wrath of Attila. And the concluding paragraph of the chapters which recorded his history, is entitled, 'Symptoms of the decay and ruin of the Roman government.' The name of the star is called Wormwood."—*Keith.*

VERSE 12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

We understand that this trumpet symbolizes the career of Odoacer, the barbarian monarch, who was so intimately connected with the downfall of *Western* Rome. The symbols—sun, moon, and stars—evidently denote the great luminaries of the Roman government,—its Emperors, Senators, and Consuls.

Bishop Newton remarks that the last emperor of Western Rome was Momyllus, who in derision was called *Augustulus*, or the "diminutive Augustus." Western Rome fell A. D. 476. Still, however, though the Roman sun was extinguished, its subordinate luminaries shone faintly while the senate and consuls continued. But after many civil reverses, and changes of political fortune, at length, A. D. 566, the whole form of the ancient government was subverted, and Rome itself was reduced from being the empress of the world, to a poor dukedom, tributary to the Exarch of Ravenna.

"EXTINCTION of the Western empire, A. D. 476, or A. D. 479. The unfortunate Augustulus was made the instrument of his own disgrace; and he signified his resignation to the senate; and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, by their unanimous decree, to the Emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly disclaim the necessity or even the wish of continuing any longer the imperial succession in Italy; since in their opinion the majesty of a sole monarch is sufficient to pervade and to protect, at the same time, both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounced the right

of choosing their master, the only remaining vestige which yet remained of the authority which had given laws to the world.

"The power and glory of Rome, as bearing rule over any nation, became extinct. The name alone remained to the queen of nations. Every token of royalty disappeared from the imperial city. She who had ruled over the nations, sat in the dust, like a second Babylon, and there was no throne where the Cæsars had reigned. The last act of obedience to a Roman prince, which that once august assembly performed, was the acceptance of the resignation of the last emperor of the West, and the abolition of the imperial succession in Italy. The sun of Rome was smitten.

"A new conqueror of Italy, Theodoric, the Ostrogoth, speedily arose, who unscrupulously assumed the purple, and reigned by the right of conquest. 'The royalty of Theodoric was proclaimed by the Goths (March 5, A. D. 493), with the tardy, reluctant, ambiguous consent of the emperor of the East.' The imperial Roman power, of which either Rome or Constantinople had been jointly or singly the seat, whether in the West or the East, was no longer recognized in Italy, and the third part of the sun was smitten, till it emitted no longer the faintest rays. The power of the Cæsars was unknown in Italy; and a Gothic king reigned over Rome.

"But though the third part of the sun was smitten, and the Roman Imperial power was at an end in the city of the Cæsars, yet the moon and the

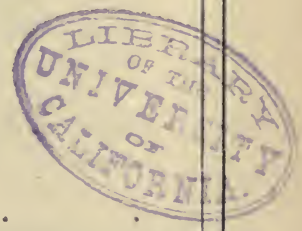
stars still shone, or glimmered, for a little longer in the western hemisphere, even in the midst of Gothic darkness. The *consulship* and the *senate* ('the moon and the stars') were not abolished by Theodoric. 'A Gothic historian applauds the consulship of Theodoric as the hight of all temporal power and greatness;'—as the moon reigns by night, after the setting of the sun. And, instead of abolishing that office, Theodoric himself 'congratulates those annual favorites of fortune, who, without the cares, enjoyed the splendor of the throne.'

"But in their prophetic order, the consulship and the senate of Rome met their fate, though they fell not by the hands of Vandals or of Goths. The next revolution in Italy was in subjection to Belisarius, the general of Justinian, emperor of the East. He did not spare what barbarians had allowed. 'The Roman consulship extinguished by Justinian, A. D. 541,' is the title of the last paragraph of the fortieth chapter of Gibbon's History of the Decline and Fall of Rome. 'The succession of the consuls finally ceased in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom.' The third part of the sun was smitten, and the third part of the moon, and the third part of the stars. In the political firmament of the ancient world, while under the reign of imperial Rome, the emperorship, the consulate, and the senate, shone like the sun, the moon, and the stars. The history of their decline and fall is

brought down till the two former were 'extinguished,' in reference to Rome and Italy, which so long had ranked as the first of cities and of countries; and finally, as the fourth trumpet closes, we see the 'extinction of that illustrious assembly,' the Roman senate. The city that had ruled the world, as if in mockery of human greatness, was conquered by the eunuch Narses, the successor of Belisarius. He defeated the Goths (A. D. 552), achieved 'the conquest of Rome,' and the fate of the senate was sealed."

VERSE 13. **And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound.**

This angel is not one of the series of the seven trumpet angels, but simply one who announces that the three remaining trumpets are woe trumpets, on account of the more terrible events to transpire under their sounding. Thus the next, or fifth, trumpet is the first woe, the sixth trumpet, the second woe; and the seventh, the last one in this series of seven trumpets, is the third woe.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Chapter IX.

THE SEVEN TRUMPETS CONTINUED.

VERSE 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

For an exposition of this trumpet we shall again draw from the writings of Mr. Keith. This writer truthfully says:—

"There is scarcely so uniform an agreement among interpreters concerning any part of the apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation, in equal portions, is occupied with a description of both.

"The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which a false religion became the scourge of an apostate church; and hence, instead of the fifth and sixth trumpets, like the former, being marked by that name alone, they are called woes.

THE WOE TRUMPET.

SARACENS.

THE TURKS WITH FIREARMS.

PLATE IX.—SYMBOLS OF REVELATION IX.

"Constantinople was besieged for the first time after the extinction of the Western empire, by Chosroes, the king of Persia."

"A star fell from heaven unto the earth: and to him was given the key of the bottomless pit."

"While the Persian monarch contemplated the wonders of his art and power, he received an epistle from an obscure citizen of Mecca, inviting him to acknowledge Mohammed as the apostle of God. He rejected the invitation, and tore the epistle. 'It is thus,' exclaimed the Arabian prophet, 'that God will tear the kingdom, and reject the supplication of Chosroes. Placed on the verge of these two empires of the East, Mohammed observed with secret joy the progress of mutual destruction; and in the midst of the Persian triumphs he ventured to foretell, that before many years should elapse, victory should again return to the banners of the Romans.' 'At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment (!) since the first twelve years of Heraclius announced the approaching dissolution of the empire.'

"It was not, like that designation of Attila, on a *single spot* that the star fell, but UPON THE EARTH.

"Chosroes subjugated the Roman possessions in Asia and Africa. And 'the Roman empire,' at that period, 'was reduced to the walls of Constantinople, with the remnant of Greece, Italy, and Africa, and some maritime cities, from Tyre to Trebizond, of the Asiatic coast. The experience of six years at

length persuaded the Persian monarch to renounce the conquest of Constantinople, and to specify the annual tribune of the ransom of the Roman empire: a thousand talents of gold, a thousand talents of silver, a thousand silk robes, a thousand horses, and a thousand virgins. Heraclius subscribed to these ignominious terms. But the time and space which he obtained to collect those treasures from the poverty of the East, were industriously employed in the preparation of a bold and desperate attack.'

"The king of Persia despised the obscure Saracen, and derided the message of the pretended prophet of Mecca. Even the overthrow of the Roman empire would not have opened a door for Mohammedanism, or for the progress of the Saracenic armed propagators of an imposture, though the monarch of the Persians and *chagan* of the Avars (the successor of Attila) had divided between them the remains of the kingdom of the Cæsars. Chosroes himself fell. The Persian and Roman monarchies exhausted each other's strength. And before a sword was put into the hands of the false prophet, it was smitten from the hands of those who would have checked his career, and crushed his power.

"Since the days of Scipio and Hannibal, no bolder enterprise has been attempted than that which Heraclius achieved for the deliverance of the empire. He explored his perilous way through the Black Sea and the mountains of Armenia, penetrated into the heart of Persia, and recalled the armies of the great king to the defense of their bleeding country."

"In the battle of Nineveh, which was fiercely fought from daybreak to the eleventh hour, twenty-eight standards, besides those which might be broken or torn, were taken from the Persians; the greatest part of their army was cut in pieces, and the victors, concealing their own loss, passed the night on the field. The cities and palaces of Assyria were opened for the first time to the Romans.

"The Roman emperor was not strengthened by the conquests which he achieved; and a way was prepared at the same time, and by the same means, for the multitude of Saracens from Arabia, like locusts from the same region, who, propagating in their course the dark and delusive Mohammedan creed, speedily overspread both the Persian and Roman empires.

"More complete illustration of this fact could not be desired than is supplied in the concluding words of the chapter from Gibbon, from which the preceding extracts are taken." "Although a victorious army had been formed under the standard of Heraclius, the unnatural effort seems to have exhausted rather than exercised their strength. While the emperor triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief,—an ordinary and trifling occurrence, had it not been the prelude of a mighty revolution. These robbers were the apostles of Mohammed; their fanatic valor had emerged from the desert; and in the last eight years of his

reign, Heraclius lost to the Arabs the same provinces which he had rescued from the Persians."

"'The spirit of fraud and enthusiasm, whose abode is not in the heavens,' was let loose on earth. The bottomless pit needed but a key to open it; *and that key was the fall of Chosroes.* He had contemptuously torn the letter of an obscure citizen of Mecca. But when from his 'blaze of glory,' he sunk into the 'tower of darkness,' which no eye could penetrate, the name of Chosroes was suddenly to pass into oblivion before that of Mohammed; and the crescent seemed but to wait its rising till the falling of the star. Chosroes, after his entire discomfiture and loss of empire, was murdered in the year 628; and the year 629 is marked by 'the conquest of Arabia,' 'and the first war of the Mohammedans against the Roman empire.' And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit. He fell unto the earth. When the strength of the Roman empire was exhausted, and the great king of the East lay dead in his tower of darkness, the pillage of an obscure town on the borders of Syria was 'the prelude of a mighty revolution.' 'The robbers were the apostles of Mohammed, and their fanatic valor emerged from the desert.'"

The Bottomless Pit. The meaning of this term may be learned from the Greek ἄβυσσος, which is defined "deep, bottomless, profound," and may refer to any waste, desolate, and uncultivated place. It

is applied to the earth in its original state of chaos. Gen. 1: 2. In this instance it may appropriately refer to the unknown wastes of the Arabian desert, from the borders of which issued the hordes of Saracens like swarms of locusts. And the fall of Chosroes, the Persian king, may well be represented as the opening of the bottomless pit, inasmuch as it prepared the way for the followers of Mohammed to issue from their obscure country, and propagate their delusive doctrines with fire and sword, till they had spread their darkness over all the Eastern empire.

VERSE 2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

"Like the noxious and even deadly vapor which the winds, particularly from the south-west, diffuse in Arabia, Mohammedanism spread from thence its pestilential influence,—arose as suddenly, and spread as widely, as smoke arising out of the pit, the smoke of a great furnace. Such is a suitable symbol of the religion of Mohammed, of itself, or as compared with the pure light of the gospel of Jesus. It was not like the latter, a light from Heaven, but a smoke out of the bottomless pit."

VERSE 3. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

"A false religion was set up, which, although the scourge of transgressions and idolatry, filled the

world with darkness and delusion; and swarms of Saracens, like locusts, overspread the earth, and speedily extended their ravages over the Roman empire, from east to west. The hail descended from the frozen shores of the Baltic; the burning mountain fell upon the sea from Africa; and the locusts (the fit symbol of the Arabs) issued from Arabia, their native region. They came as destroyers, propagating a new doctrine, and stirred up to rapine and violence by motives of interest and religion.

"A still more specific illustration may be given of the power, like unto that of scorpions, which was given them. Not only was their attack speedy and vigorous, but 'the nice sensibility of honor, which weighs the insult rather than the injury, sheds its deadly venom on the quarrels of the Arabs:—an indecent action, a contemptuous word, can be expiated only by the blood of the offender; and such is their patient inveteracy that they expect whole months and years the opportunity of revenge.'"

VERSE 4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

After the death of Mohammed, he was succeeded in the command by Abubeker, A. D. 632, who, as soon as he had fairly established his authority and government, dispatched a circular letter to the

Arabian tribes, from which the following is an extract:—

"'When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries; and you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.'

"It is not said in prophecy or in history that the more humane injunctions were as scrupulously obeyed as the ferocious mandate. But it was so commanded them. And the preceding are the only instructions recorded by Gibbon, as given by Abubeker to the chiefs whose duty it was to issue the commands to all the Saracen hosts. The commands are alike discriminating with the prediction; as if the caliph himself had been acting in known, as well as direct, obedience to a higher mandate than that of mortal man—and in the very act of going forth to fight against the religion of Jesus, and to

propagate Mohammedanism in its stead, he repeated the words which it was foretold in the Revelation of Jesus Christ that he would say."

The Seal of God in their Foreheads. In remarks upon chapter 7: 1–3, we have shown that the seal of God is the Sabbath of the fourth commandment. And history is not silent upon the fact that there have been observers of the true Sabbath all through the present dispensation. But the question has here arisen with many, Who were those men which, at this time, had the seal of God in their foreheads, and who thereby became exempt from Mohammedan oppression? Let the reader bear in mind the fact already alluded to, that there have been those all through this dispensation, who have had the seal of God in their foreheads, or have been intelligent observers of the true Sabbath; and let him consider further that what the prophecy asserts is that the attacks of this desolating Turkish power are not directed against them, but against another class. The subject is thus freed from all difficulty; for this is all that the prophecy really asserts. Only one class of persons is directly brought to view in the text; namely, those who have not the seal of God in their foreheads; and the preservation of those who have the seal of God is brought in only by implication. Accordingly, we do not learn from history that any of these were involved in any of the calamities inflicted by the Saracens upon the objects of their hate. They were commissioned against another class of men. And the destruction

to come upon this class of men is not put in contrast with the preservation of other men, but only with that of the fruits and verdure of the earth; thus, hurt not the grass, trees, nor any green thing, but only a certain class of men. And in fulfillment, we have the strange spectacle of an army of invaders sparing those things which such armies usually destroy, namely, the face and productions of nature, and, in pursuance of their permission to hurt those men who had not the seal of God in their foreheads, cleaving the skulls of a class of religionists with shaven crowns, who belonged to the synagogue of Satan.

These were doubtless a class of monks, or some other division of the Roman Catholic church. Against these the arms of the Mohammedans were directed. And it seems to us that there is a peculiar fitness, if not design, in describing them as those who had not the seal of God in their foreheads, inasmuch as that is the very church which has robbed the law of God of its seal, by tearing away the true Sabbath, and erecting a counterfeit in its place. And we do not understand, either from the prophecy or from history, that those persons whom Abubeker charged his followers not to molest were in possession of the seal of God, or necessarily constituted the people of God. Who they were, and for what reason they were spared, the meager testimony of Gibbon does not inform us, and we have no other means of knowing. But we have every reason to believe that none of those who had the

seal of God were molested, while another class, who emphatically had it not, were put to the sword. And thus the specifications of the prophecy are amply met.

VERSE 5. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion when he striketh a man.

"Their constant incursions into the Roman territory, and frequent assaults on Constantinople itself, were an unceasing torment throughout the empire, which yet they were not able effectually to subdue, notwithstanding the long period, afterward more directly alluded to, during which they continued, by unremitting attacks, grievously to afflict an idolatrous church, of which the pope was the head. Their charge was to torment, and then to hurt, but not to kill, or utterly destroy. The marvel was that they did not." In reference to the five months, see on verse 10.

VERSE 6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

"Men were weary of life, when life was spared only for a renewal of woe, and when all that they accounted sacred was violated, and all that they held dear constantly endangered, and the savage Saracens domineered over them, or left them only to a momentary repose, ever liable to be suddenly or violently interrupted, as if by the sting of a scorpion."

VERSE 7. And the shapes of the locusts were like unto horses prepared unto battle ; and on their heads were, as it were, crowns like gold, and their faces were as the faces of men.

"The Arabian horse takes the lead throughout the world; and skill in horsemanship is the art and science of Arabia. And the barbed Arabs, swift as locusts and armed like scorpions, ready to dart away in a moment, were ever prepared unto battle.

"And on their heads were, as it were, crowns like gold. When Mohammed entered Medina (A. D. 622), and was first received as its prince, 'a turban was unfurled before him to supply the deficiency of a standard.' The turbans of the Saracens, like unto a coronet, were their ornament and their boast. The rich booty abundantly supplied and frequently renewed them. To assume the turban, is proverbially to turn Mussulman. And the Arabs were anciently distinguished by the mitres which they wore.

"And their faces were as the faces of men. 'The gravity and firmness of the mind of the Arab is conspicuous in his outward demeanor,—his only gesture is that of stroking his beard, the venerable symbol of manhood.' 'The honor of their beards is most easily wounded.'"

VERSE 8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

"Long hair" is esteemed an ornament by women. The Arabs, unlike to other men, had their hair as the hair of women, or uncut, as their practice is recorded by Pliny and others. But there was nothing

effeminate in their character; for, as denoting their ferocity and strength to devour, their teeth were as the teeth of lions.

VERSE 9. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

The Breastplate. "The cuirass (or breastplate) was in use among the Arabs in the days of Mohammed. In the battle of Ohud (the second which Mohammed fought) with the Koreish of Mecca (A. D. 624), 'seven hundred of them were armed with cuirasses.'"

The Sound of their Wings. "The charge of the Arabs was not like that of the Greeks and Romans, the efforts of a firm and compact infantry: their military force was chiefly formed of cavalry and archers. With a touch of the hand, the Arab horses darted away with the swiftness of the wind. The sound of their wings was as the sound of chariots of many horses running to battle. Their conquests were marvelous, both in rapidity and extent, and their attack was instantaneous. Nor was it less successful against the Romans than the Persians.

VERSE 10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Thus far Keith has furnished us with illustrations of the sounding of the first five trumpets. But

we must now take leave of him, and proceed to the application of the new feature of the prophecy here introduced, namely, the prophetic periods.

Their Power was to Hurt Men Five Months. 1. The question arises, What men were they to hurt five months? Undoubtedly, the same they were afterward to slay (see verse 15); "the third part of men," or third of the Roman empire,—the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question:—

1. "They had a king over them." From the death of Mohammed until near the close of the 13th century, the Mohammedans were divided into various factions, under several leaders, with no *general* civil government extending over them all. Near the close of the 13th century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mohammedan tribes, consolidating them into one grand monarchy.

2. The character of the king. "Which is the angel of the bottomless pit." An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from thence when it was opened. That religion is Mohammedanism, and the Sultan is its chief minister. "The Sultan, or Grand Signior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spirit-

ual dignity with the supreme secular authority."—*World as It Is*, p. 361.

3. His name. In Hebrew, "Abaddon," the destroyer; in Greek, "Apollyon," one that exterminates or destroys. Having two different names in two languages, it is evident that the character, rather than the name of the power, is intended to be represented. If so, in both languages he is a destroyer. Such has always been the character of the Ottoman government.

But *when* did Othman make his first assault on the Greek empire? According to Gibbon ("Decline and Fall," etc.), "Othman first entered the territory of Nicomedia on the 27th day of July, 1299."

The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman empire; but this is evidently an error; for they not only were to have a king over them, but were to torment men five months. But the period of torment could not begin before the first attack of the tormentors, which was as above, July 27, 1299.

The calculation which follows, founded on this starting point, was made and published in a work entitled, "Christ's Second Coming," etc., by J. Litch, in 1838.

"And their power was to hurt men five months." Thus far their commission extended, to torment, by constant depredations, but not politically to kill them. "Five months," thirty days to a month, give us one hundred and fifty days; and these being

prophetic, signify one hundred and fifty years. Commencing July 27, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual warfare with the Greek empire, but yet *without conquering it.* They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came, the history of which will be found under the succeeding trumpet.

VERSE 12. One woe is past; and, behold, there come two woes more hereafter. 13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

The first woe was to continue from the rise of Mohammedanism until the end of the five months. Then the first woe was to end, and the second to begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of tormenting men, and their commission was enlarged so as to permit them to slay the third part of men. This command came from the four horns of the golden altar.

The Four Angels. These were the four principal sultanies of which the Ottoman empire was com-

posed, located in the country watered by the great river Euphrates. These sultanies were situated at Aleppo, Iconium, Damascus, and Bagdad. Previously they had been restrained; but God commanded, and they were loosed.

In the year 1449, John Palæologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine, his brother, succeeded to it.* But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople. Thus: A prophetic year is three hundred and sixty prophetic days, or three hundred and sixty literal years; a prophetic month, thirty prophetic days, is thirty

*Some historians have given this date as 1448, but the best authorities sustain the date here given, 1449. See Chamber's Encyclopedia, art., Palæologus.

literal years; one prophetic day, is one literal year; and an hour, or the twenty-fourth part of a prophetic day, would be a twenty-fourth part of a literal year, or fifteen days; the whole amounting to three hundred and ninety-one years and fifteen days.

But although the four angels were thus loosed by the voluntary submission of the Greeks, yet another doom awaited the seat of empire. Amurath, the Sultan to whom the submission of Constantine XII. was made, and by whose permission he reigned in Constantinople, soon after died and was succeeded in the empire, in 1451, by Mohammed II., who set his heart on Constantinople, and determined to make it a prey. He accordingly made preparations for besieging and taking the city. The siege commenced on the 6th of April, 1453, and ended in the taking of the city, and the death of the last of the Constantines, on the 16th day of May following. And the eastern city of the Cæsars became the seat of the Ottoman empire.

The arms and mode of warfare which were used in the siege in which Constantinople was to be overthrown and held in subjection, were, as we shall see, distinctly noticed by the Revelator.

VERSE 16. **And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them.**

Innumerable hordes of horses and them that sat on them. Gibbon describes the first invasion of the Roman territories by the Turks, thus: "The myriads of Turkish horse overspread a frontier of six

hundred miles from Tauris to Azeroum, and the blood of 130,000 Christians was a grateful sacrifice to the Arabian Prophet." Whether the number is designed to convey the idea of any definite number, the reader must judge. Some suppose 200,000 twice told is meant, and, following some historians, they find that number of Turkish warriors in the siege of Constantinople. Some think 200,000,000 to mean all the Turkish warriors during the 391 years and fifteen days of their triumph over the Greeks. This appears the most likely. But as it cannot be ascertained whether that is the fact or not, nothing can be affirmed on the point.

VERSE 17. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

The first part of this description may have reference to the appearance of these horsemen. Fire, representing a color, stands for red—"as red as fire" being a frequent form of expression; jacinth, or hyacinth, for blue; and brimstone for yellow; and these colors greatly predominated in the dress of these warriors; so that the description, according to this view, would be accurately met in the Turkish uniform, which was composed largely of red or scarlet, blue and yellow. The heads of the horses were, in appearance, as the heads of lions, to denote their strength, courage, and fierceness. While the last part of the verse undoubtedly has reference to the use of gun-

powder and fire-arms for purposes of war, which were then but recently introduced. As the Turks discharged their fire-arms on horseback, it would appear to the distant beholder that the fire, smoke, and brimstone, issued out of the horses' mouths, as illustrated by plate facing p. 612.*

VERSE 18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19. For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt.

These verses express the deadly effect of the new mode of warfare introduced. It was by means of these agents, gunpowder, fire-arms and cannon, that Constantinople was finally overcome and given into the hands of the Turks.

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* Quite an agreement exists among commentators in applying the prophecy concerning the fire, smoke, and brimstone, to the use of gunpowder by the Turks in their warfare against the Eastern Empire. See Clarke, Barnes, Elliot, Cottage Bible, etc. But they generally allude simply to the heavy ordnance, the large cannon, employed by that power; whereas the prophecy mentions especially the "horses" and the fire "issuing from their mouths," as though smaller arms were used, and used on horseback. Barnes thinks this was the case; and a statement from Gibbon confirms this view. He says (iv., 343): "The incessant volleys of lances and arrows were accompanied with the smoke, the sound, and the fire, of their musketry and cannon." Here is good historical evidence that muskets were used by the Turks; and, secondly, it is undisputed that in their general warfare they fought principally on horseback. The inference is therefore well supported that they used fire-arms on horseback, accurately fulfilling the prophecy, according to the illustration above referred to.

In addition to the fire, smoke, and brimstone, which apparently issued out of their mouths, it is said that their power was also in their tails. It is a remarkable fact that the horse's tail is a well-known Turkish standard, a symbol of office and authority. The meaning of the expression would seem to be, that their tails were the symbol or emblem of their authority. The image before the mind of John would seem to have been that he saw the horses belching out fire and smoke, and, what was equally strange, he saw that their power of spreading desolation was connected with the tails of the horses. Any one looking on a body of cavalry with such banners or ensigns, would be struck with this unusual or remarkable appearance, and would speak of their banners as concentrating and directing their power.

This supremacy of the Mohammedans over the Greeks was to continue, as already noticed, three hundred and ninety-one years and fifteen days. Commencing when the one hundred and fifty years ended, July 27, 1449, the period would end August 11, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of the Ottoman independence would be brought about in the same way; that at the end of the specified period, the Sultan would voluntarily surrender his independence into

the hands of the Christian powers, from whom he received it.

When the foregoing calculation was made by Elder J. Litch in 1838, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time is passed by, and it is proper to inquire, what the result has been—whether such events transpired according to the previous calculation.

When Did Mohammedan Independence in Constantinople Depart? For several years previous to 1840, the Sultan had been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal, which was for the time being restrained by the influence of the foreign ambassadors. In 1839, however, hostilities were again commenced, and were prosecuted until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when the war again commenced in August he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared that if the powers attempted to take it from him, he would burn it. In this posture affairs stood, when, in 1840, England, Russia, Austria and Prussia, interposed, and determined on a settlement of

the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

The Sultan accepted this intervention of the great powers, and thus made a voluntary surrender of the question into their hands. A conference of these powers was held in London, Sheikh Effendendi, the Ottoman Plenipotentiary, being present. At this conference an ultimatum was drawn up to be presented to the Pacha of Egypt, whereby the Sultan was to offer him the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; he, on his part, to evacuate all other parts of the Sultan's dominions then occupied by him, and to return the Ottoman fleet. In case he refused this offer from the Sultan, the four powers were to take the matter into their own hands, and use such other means to bring him to terms as they should see fit.

It is apparent that just as soon as this ultimatum should be put by the Sultan into the hands of Mehemet Ali, the matter would be forever beyond the control of the former, and the disposal of his affairs would, from that moment, be in the hands of foreign powers. The Sultan dispatched Rifat Bey on a government steamer to Alexandria to communicate the ultimatum to the Pacha. It was put into his hands and by him taken in charge, *on the eleventh day of August*, 1840. On the same day a note was addressed by the Sultan to the ambassadors of the

four powers, inquiring what plan was to be adopted in case the Pacha should refuse to comply with the terms of the ultimatum; to which they made answer that provision had been made, and there was no necessity of his alarming himself about any contingency that might arise. This day the period of three hundred and ninety-one years and fifteen days allotted to the continuance of the Ottoman power, ended; and where was the Sultan's independence? *Gone!* Who had the supremacy of the Ottoman empire in their hands? The four great powers; and that empire has existed ever since only by the sufferance of these Christian powers. Thus was the prophecy fulfilled to the very letter.

From the first publication of the calculation of this matter in 1838, before referred to, the time set for the fulfillment of the prophecy, August 11, 1840, was watched by thousands with intense interest. And the exact accomplishment of the event predicted, showing as it did the right application of the prophecy, gave a mighty impetus to the great Advent movement, then beginning to attract the attention of the world.

VERSE 20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk. 21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

God designs that men shall make a note of his

judgments, and receive the lessons he thereby designs to convey. But how slow are they to learn! and how blind to the indications of providence! The events that transpired under the sixth trumpet constituted the second woe. Yet these judgments led to no improvement in the manners and morals of men. Those who escaped them learned nothing by their manifestation in the earth. The worship of devils (demons, dead folks deified) and idols of gold, silver, brass, stone, and wood, may find a fulfillment in the *saint* worship and *image* worship of the Roman Catholic church; while of murders, sorceries (pretended miracles through the agency of departed saints), fornications, and thefts, in countries where the Roman religion has prevailed, there has been no lack.

The hordes of Saracens and Turks were let loose as a scourge and punishment upon apostate Christendom. Men suffered the punishment, but learned therefrom no lesson.

Chapter X.

THE PROCLAMATION OF THE ADVENT.

VERSE 1. And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; 2; And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth.

A Parenthetical Prophecy. Chapter 9 closed with the events of the sixth trumpet. The sounding of the seventh trumpet is not introduced till we reach the 15th verse of chapter 11. The whole of chapter 10, and a portion of chapter 11, therefore, come in parenthetically between the sixth and seventh trumpets. That which is particularly connected with the sounding of the sixth trumpet is recorded in chapter 9. The prophet has other events to introduce before the opening of another trumpet, and takes occasion to do it in the scripture which intervenes to the 15th verse of chapter 11. Among these is the prophecy of chapter 10. Let us first look at the chronology of the message of this angel.

The Little Book. "He had in his hand a little book *open*." There is a necessary inference to be drawn from this language, which is that this book

was at some time closed up. We read in Daniel of a book which was closed up and sealed to a certain time. "But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12: 4. Since this book was closed up only *till* the time of the end, it follows that *at* the time of the end the book would be opened; and as its closing was mentioned in prophecy, it would be but reasonable to expect that in the predictions of events to take place at the time of the end the opening of this book would also be mentioned. There is no book spoken of as closed up and sealed except the book of Daniel's prophecy; and there is no account of the opening of that book, unless it be here in the 10th of Revelation. We see, furthermore, that the contents ascribed to the book in both places, are the same. The book which Daniel had directions to close up and seal had reference to time: "How long shall it be to the end of these wonders?" And when the angel of this chapter comes down with the little book open, on which he bases his proclamation, he gives a message in relation to time: "Time shall be no longer." Nothing more could be required to establish the identity of these two books, and to show that the little book which the angel had in his hand open, was the book of the prophecy of Daniel.

An important point is now determined toward settling the chronology of this angel; for we have seen that the prophecy, more particularly the pro-

phetic periods of Daniel, were not to be opened till the time of the end; and if this is the book which the angel had in his hand *open*, it follows that he proclaims his message this side of the time when the book should be opened, or somewhere this side of the commencement of the time of the end. All that now remains on this point is to ascertain when the time of the end commenced; and the book of Daniel itself furnishes data from which this can be done. In Daniel 11, from verse 30, the papal power is brought to view. In verse 35, we read, "And some of them of understanding shall fall, to try them, and to purge, and make them white, *even to the time of the end.*" Here is brought to view the period of the supremacy of the little horn, during which time the saints, times, and laws, were to be given into his hand, and from him suffer fearful persecutions. This is declared to reach to the time of the end. It ended A. D. 1798, where the 1260 years of papal rule expired. There the time of the end commenced, and the book was opened. And since that time many have run to and fro, and knowledge on these prophetic subjects has marvelously increased.

The chronology of the events of Rev. 10, is further ascertained from the fact that this angel is identical with the first angel of Rev. 14. The points of identity between them are easily seen. 1. They both have a special message to proclaim. 2. They both utter their proclamation with a loud voice. 3. They use similar language, both referring to the great Creator, as the maker of heaven and earth,

the sea, and the things that are therein. 4. They both proclaim time; one swearing that time should be no more, and the other proclaiming that the hour of God's Judgment has come. But the message of Rev. 14: 6, is located this side of the commencement of the time of the end. It is a proclamation of the hour of God's Judgment come, and hence must have its application to the last generation. Paul did not preach the hour of Judgment come. Luther and his coadjutors did not preach it. Paul reasoned of a Judgment to come, indefinitely future; and Luther placed it at least three hundred years off from his day. Moreover Paul warned the church against any such preaching as that the hour of God's Judgment has come, until a certain time. In 2 Thess. 2: 1–3, he says: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that *man of sin be revealed*, the son of perdition," etc. Here Paul introduces to our view the man of sin, the little horn, the papacy, and covers with a caution the whole period of his supremacy, which, as already noticed, continued 1260 years, ending in 1798. In 1798, therefore, the restriction from proclaiming the day of Christ at hand, ceased; in 1798, the time of the end commenced, and the seal was taken

from the little book. Since that period, therefore, the angel of Rev. 14, goes forth proclaiming the hour of God's Judgment come, and since that time, too, the angel of chapter 10 takes his stand on sea and land, and swears that time shall be no more. Of their identity there can now be no question; and all the arguments which go to locate the one, are equally effective in the case of the other. We need not enter into any argument here to show that the present generation has witnessed the fulfillment of these two prophecies. In the preaching of the advent, more especially from 1840 to 1844, they met a full and circumstantial accomplishment. The position of this angel, one foot upon the sea, and the other on the land, denotes the wide extent of his proclamation by sea and by land. Had this message been designed for only one country, it would have been sufficient for the angel to take his position on the land only. But he has one foot upon the sea; from which we may infer that his message would cross the oceans and extend to the various nations and divisions of the globe. And this inference is strengthened by the fact that the Advent proclamation above referred to, did go to every missionary station in the world.

VERSE 3. And cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices. 4. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

The Seven Thunders. It would be vain to speculate to any great length upon the seven thunders, in hope of gaining a definite knowlege of what they uttered. We must acquiesce in the directions given to John concerning them and leave them where he left them, sealed up, unwritten, and consequently to us unknown. There is, however, a conjecture extant in relation to them, which may not inappropriately be mentioned here. It is that what the seven thunders uttered is the experience of the Advent people, embracing their sore disappointment and trial. Something, evidently, was uttered, which it would not be well for the church to know; and for God to have given an inspired record of the Advent movement in advance, would have been simply to defeat that movement which we verily believe was in all its particulars an accomplishment of his purposes, and according to his will. Why then any mention of the seven thunders at all? Following out the above-noticed conjecture, the conclusion would be, that we, having met in our history with sudden, mysterious and unexpected events, as startling and strange as thunders from an unclouded sky, might not give up in utter perplexity, inferring, as we may, that all is in the order and providence of God, since something of this nature was sealed up and hidden from the church.

VERSE 5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6, And sware by him that liveth forever and ever, who created heaven and the things that therein are, and the earth, and

the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

Time Shall be no More. What is the meaning of this solemn declaration? It cannot mean that with the message of this angel, time, as here computed, in comparison with eternity, should end; for the next verse speaks of the *days* of the voice of the seventh angel; and chapter 11: 15–19, gives us some of the events to take place under this trumpet, which transpire in the present state. And it cannot mean probationary time; for that does not cease till Christ closes his work as priest, which is not till after the seventh angel has commenced to sound. Rev. 11: 19. It must therefore mean prophetic time, for there is no other to which it can refer. Prophetic time shall be no more; not that time should never be used in a prophetic sense; for the "days of the voice of the seventh angel," spoken of immediately after, doubtless mean the *years* of the seventh angel; but no prophetic period should extend beyond this message; those that reach to the latest point should all close there. Arguments on the prophetic periods to show that the longest ones did not extend beyond the autumn of 1844, will be found in Thoughts on Daniel 8: 14.

VERSE 7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

The Days of the Voice of the Seventh Angel. This seventh trump is not that which is spoken of as the last trump, in 1 Cor. 15: 52, which wakes the sleep-

ing dead; but it is the seventh of the series of the seven trumpets, and like the others of the series, occupies days [years] in sounding. In the days when he shall begin to sound, the mystery of God shall be finished. Not in the day when he shall begin to sound, not in the very commencement of his sounding; but in the early years of his sounding, the mystery of God shall be finished.

Commencement of the Seventh Trumpet. From the events to take place under the sounding of the seventh trumpet, its commencement may be located with sufficient definiteness at the close of the prophetic periods in 1844. Not many years from that date, then, the mystery of God is to be finished. The great event, whatever it is, is right upon us. Some closing and decisive work, with whatever of importance and solemnity it bears in its train, is near at hand. There is an importance connected with the finishing of any of the works of God. Such an act marks a solemn and important era. Our Saviour, when expiring upon the cross, cried, It is finished, John 19: 30, and when the great work of mercy for fallen man is completed, it will be announced by a voice from the throne of God, proclaiming, in tones which roll like thunder through all the earth, the solemn sentence, It is done! Rev. 16: 17. It is therefore no uncalled-for solicitude which prompts us to inquire what bearing such events have upon our eternal hopes and interests, and when we read of the finishing of the mystery of God, to ask what that mystery is, and in what its finishing consists.

The Mystery of God. A few direct testimonies from that Book which has been given as a lamp to our feet, will show what this mystery is. Eph. 1: 9: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in Heaven and on earth, even in him." Here God's purpose to gather together all into Christ is called the "mystery" of his will. This is accomplished through the gospel. Eph. 6: 19: "And for me [Paul asks that prayers might be made] that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel." Here the gospel is declared plainly to be a mystery. It is called in Col. 4: 3, the mystery of Christ. Eph. 3: 3, 6. "How that by revelation he made known unto me the mystery (as I wrote afore in few words)," etc., "that the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel." Paul here declares that the mystery was made known to him by revelation, as he had before written. In this he refers to his epistle to the Galatians, where he had recorded what had been given "by revelation," in these words: "But I certify you, brethren, that the *gospel* which was preached of me is not after man; for I neither received it of man, neither was I taught it, but *by the revelation of Jesus Christ.*" Gal. 1: 11, 12. Here Paul tells us plainly that what

he received through revelation, was the gospel. In Eph. 3 : 3, he calls it the *mystery* made known to him by revelation, as he had written before. The epistle to the Galatians was written in A. D. 58, and that to the Ephesians in A. D. 64.

In view of these testimonies, few will be disposed to deny that the mystery of God is the gospel. It is the same, then, as if the angel had declared, In the days of the voice of the seventh angel when he shall begin to sound, the *gospel* shall be finished. But what is the finishing of the gospel? Let us first inquire for what it was given? It was given to take out from the nations a people for God's name. Acts 15 : 14. Its finishing must, as a matter of course, be the close of this work. It will be finished when the number of God's people is made up, mercy ceases to be offered, and probation closes.

The subject is now before us in all its magnitude. Such is the momentous work to be accomplished in the early days of the voice of the seventh angel, whose trumpet notes have already been reverberating through the world nearly forty years. God is not slack; his work is not uncertain; are we ready for the issue?

VERSE 8. And the voice which I heard from Heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10. And I took the little book out of the angel's hand, and ate

it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

In verse 8 John himself is brought in to act a part as a representative of the church, probably on account of the succeeding peculiar experience of the church which the Lord of the prophecy would cause to be put on record, but which could not well be presented under the symbol of an angel. When only a straightforward proclamation is brought to view, without including the peculiar experience which the church is to pass through in connection therewith, angels may be used as symbols to represent the religious teachers who proclaim that message, as in Rev. 14. But when some particular experience of the church is to be presented, the case is manifestly different. This could most appropriately be set forth in the person of some member of the human family; hence John is himself called upon to act a part in this symbolic representation. And this being the case, the angel who here appeared to John may represent that divine messenger who, in the order which is observed in all the work of God, has charge of this message; or he may be introduced for the purpose of representing the nature of the message and the source from which it comes.

There are not a few now living who have in their own experience met a striking fulfillment of these verses, in the joy with which they received the message of Christ's immediate second coming, the honey-like sweetness of the precious truths then brought

out, and the bitterness and sorrow that followed when the disappointment, and not the Lord, came, at the appointed time in 1844. A mistake had been made which apparently involved the integrity of the little book they had been eating. What had been so like honey to their taste, suddenly became like wormwood and gall. But those who had patience to endure the digesting process, soon learned that the mistake was only in the event, not in the time, and that what the angel had given them was not unto death, but to their nourishment and support. See the same facts brought to view under a similar figure in Jer. 15: 16–18.

VERSE 11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

John, standing as the representative of the church, here receives from the angel another commission. Another message is to go forth after the time when the first and second messages, as leading proclamations, ceased. In other words, we have here a prophecy of the third angel's message, now, as we believe, being fulfilled. Neither will this work be done in a corner; for it is to go before "many peoples, and nations, and tongues, and kings."

Chapter XI.

THE TWO WITNESSES.

VERSE 1. And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.

We here have a continuation of the instruction which the angel commenced giving to John in the preceding chapter; hence these verses properly belong to that chapter, and should not be separated by the present division. In the last verse of chapter 10, the angel gave to John, as a representative of the church, a new commission. In other words, as already shown, we have in that verse a prophecy of the third angel's message. Now follows testimony showing what the nature of that message is to be. It is connected with the temple of God in Heaven, and is designed to fit up a class of people as worshipers therein. The temple here cannot mean the church; for the church is brought to view in connection with this temple as "them that worship therein." The temple is therefore the literal temple in Heaven, and the worshipers the

true church on earth. But of course these worshipers are not to be measured in the sense of ascertaining the height and circumference of each one in feet and inches; they are to be measured as *worshipers;* and character can be measured only by some standard of right, namely, a law or rule of action. We are thus brought to the conclusion that the ten commandments, the standard which God has given by which to measure "the whole duty of man," are embraced in the measuring rod put by the angel into the hands of John; and this is the very thing which, in fulfillment, has been put under the third message, into the hands of the church. This is the standard by which the worshipers of God are now to be tested.

Having seen what it is to measure those who worship at the temple, we inquire further, What is meant by measuring the temple? To measure any object, requires that we give especial attention to that object. So doubtless the call to rise and measure the temple of God, is a prophetic command to the church to give the subject of the temple or sanctuary a special examination. But how is it to be measured with the measuring rod given to the church? With the ten commandments alone we could not do it. We do do it with the message. Hence we conclude that the measuring rod, taken as a whole, is the special message now given to the church, which embraces all the truths peculiar to this time, including the ten commandments. By this message, our attention has been called to the

temple above, and through it the light and truth on this subject has come out. Thus we measure the temple and the altar, or the ministration connected with the temple, the work and position of our great High Priest; and we measure the worshipers with that portion of the rod which relates to character, namely, the ten commandments.

"But the court which is without the temple leave out." As much as to say, The attention of the church is now directed to the inner temple, and the service there. Matters pertaining to the court are of less consequence now. It is given to the Gentiles. That the court refers to this earth is proved thus: The court is the place where the victims were slain, whose blood was to be administered in the sanctuary. The antitypical victim must die in the antitypical court; and he died on Calvary in Judea. Having thus introduced the Gentiles, the attention of the prophet is directed to the great feature of Gentile apostasy, namely, the treading down of the holy city forty and two months, during the period of papal supremacy. He is then directed to the condition of the word of God, the truth and the church during that time. Thus by an easy and natural transition, we are carried back into the past, and our attention is called to a new series of events.

VERSE 3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

These days are the same as the forty-two months

of the preceding verse, and refer to the period of papal triumph. During this time the witnesses are in a state of sackcloth, or obscurity, and God gives them power to endure and maintain their testimony through that dark and dismal period. But who or what are these witnesses?

VERSE 4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

Evident allusion is here made to Zech. 4: 3–6, where it is explained that the two olive trees are taken to represent the word of God; and David testifies, "The entrance of thy words giveth light," and "Thy word is a lamp unto my feet and a light unto my path." Written testimony is stronger than oral. Jesus declares of the Old Testament scriptures, "They are they which testify of me." In this dispensation he says that his works bear witness of him. By what means do they bear witness of him? Ever since those disciples of his who were personally associated with him while on earth, passed off the stage of life, his works have borne witness of him only through the medium of the New Testament, where alone we find them recorded. This gospel of the kingdom, it was once declared, shall be preached in all the world for a witness to all nations, etc.

These declarations and considerations are sufficient to sustain the conclusion that the Old and New Testaments, one given in one dispensation, and the other in the other, are Christ's two witnesses.

VERSE 5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

To hurt the word of God is to oppose, corrupt, or pervert its testimony, and turn people away from it. Against those who do this work, fire proceedeth out of their mouth to devour them; that is judgment of fire is denounced in that word against such. It declares that they will have their portion at last in the lake that burneth with fire and brimstone. Mal. 4:1; Rev. 20:15; 22:18, 19, etc.

VERSE 6. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will.

In what sense have these witnesses power to shut heaven, turn waters to blood, and bring plagues on the earth? Elijah shut heaven that it rained not for three years and a half; but he did it by the word of the Lord. Moses by the word of the Lord turned the waters of Egypt to blood. And just as these judgments, recorded in their testimony, have been fulfilled, so will every threatening and judgment denounced by them against any people surely be accomplished. "As often as they will." As often as judgments are recorded on their pages to transpire, so often they will come to pass. An instance of this the world is yet to experience in the infliction of the seven last plagues.

VERSE 7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit

shall make war against them, and shall overcome them and kill them. 8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

"When they shall have *finished* their testimony" —that is, "in *sackcloth;*" or, as the original signifies, when they are "*finishing,*" etc., just as they are coming to the termination of their sackcloth state. A "beast," in prophecy, denotes a kingdom or power. See Dan. 7 : 17, 23. The question now arises, When did the sackcloth state of the witnesses close? and did such a kingdom as described make war on them at the time spoken of? If we are correct in fixing upon A. D. 538 as the time of the commencement of the sackcloth state, forty-two months being 1260 prophetic days, or years, would bring us down to A. D. 1798. About this time, then, did such a kingdom as described appear and make war on them, etc.? Mark! this beast, or kingdom, is out of the bottomless pit—no foundation—an atheistical power—"spiritually Egypt." See Exodus 5 : 2,—"And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Here is atheism. Did any kingdom *about* 1798, manifest the same spirit? Yes, France; she denied the being of God in her national capacity, and made war on the "Monarchy of Heaven."

"Spiritually" this power "is called Sodom." What was the characteristic sin of Sodom? *Licentiousness.* Did France have this character? She

did—*fornication* was established *by law* during the period spoken of. "Spiritually" the place was "where our Lord was crucified." Was this true in France? It was, in more senses than one. *First*, in 1572 a plot was laid in France to destroy all the pious Huguenots; and in one night, *fifty thousand* of them were murdered in cold blood, and the streets of Paris literally ran with blood. Thus our Lord was "spiritually crucified" in his members. *Again*, the watchword and motto of the French infidels was, "CRUSH THE WRETCH," meaning Christ. Thus it may be truly said "where our Lord was crucified." The very spirit of the "bottomless pit" was poured out in that wicked nation.

But did France "make war" on the Bible? She did; and in 1793 a decree passed the French Assembly, forbidding the Bible; and under that decree, the Bibles were gathered and burned, and every possible mark of contempt heaped upon them, and all the institutions of the Bible were abolished; the Sabbath was blotted out, and every *tenth* day substituted for mirth and profanity. Baptism and the communion were abolished. The being of God was denied; and death pronounced to be an *eternal* sleep. The Goddess of Reason was set up, in the person of a vile woman, and publicly worshiped. Surely here is a power that exactly answers the prophecy. But let us examine this point still further.

VERSE 9. And they of the people and kindreds and tongues and nations shall see their dead bodies three days

and a half, and shall not suffer their dead bodies to be put in graves.

The language of this verse denotes the feelings of the nations besides the one committing the outrage on the witnesses. They would see what war infidel France had made on the Bible, but would not be led, nationally to engage in the wicked work, nor suffer the murdered witnesses to be *buried*, or put out of sight among themselves, though they lay dead three days and a half, that is, three years and a half, in France. No, this very attempt of France served to arouse Christians everywhere to put forth a new exertion in behalf of the Bible, as we shall presently see.

VERSE 10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt upon the earth.

This denotes the joy those felt who hated the Bible, or were tormented by it. Great was the joy of infidels everywhere for awhile. But the "triumphing of the wicked is short:" so was it in France; for their war on the Bible and Christianity had well nigh swallowed them all up. They set out to destroy Christ's "two witnesses," but they filled France with blood and horror, so that they were horror-struck at the result of their own wicked deeds, and were glad to remove their impious hands from the Bible.

VERSE 11. And after three days and a half the Spirit of

life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

In 1793, the decree passed the French Assembly suppressing the Bible. Just three years after, a resolution was introduced into the Assembly, going to supersede the decree, and giving toleration to the Scriptures. That resolution lay on the table six months, when it was taken up and passed without a dissenting vote. Thus, in just three years and a half, the witnesses "stood upon their feet, and great fear fell upon them that saw them." Nothing but the appalling results of the rejection of the Bible could have induced France to take its hands off these witnesses.

VERSE 12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

"Ascended up to Heaven." To understand this expression, see Dan. 4: 22: "Thy greatness is grown, and *reacheth unto heaven.*" Here we see that the expression signifies *great exaltation.* Have the Scriptures attained to such a state of exaltation as here indicated, since France made war upon them? They have. Shortly after, the British Bible Society was organized, then followed the American Bible Society, and these, with their almost innumerable auxiliaries, are scattering the Bible everywhere. The Bible has been translated into nearly 200 different languages, since that period, that it was never in before; and then the improvements in paper-making and printing within the last seventy-

five years, have given an impetus to the work of scattering Bibles which is without a parallel.

The Bible has been sent to the destitute, literally, by *ship-loads*. One vessel carried out from England fifty-nine tons of Bibles for the emancipated slaves in the West Indies. The Bible has risen to be respected by almost every one, whether saint or sinner. The infidel is ashamed to speak against that book, in decent company; he must go to the grogshop, or some other place of infamy, if he expects to find assenting hearers to his mad frothings against the Bible. It is exalted as above all price, and as the most invaluable blessing of God to man, next to his Son, and as the glorious *testimony* concerning that Son. Yes, the Scriptures may truly be said to be exalted "to Heaven in a cloud," a *cloud* being an emblem of heavenly dignity.

VERSE 13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of Heaven.

What city? See chapter 17:18: "And the *woman* which thou sawest, is that *great city* which reigneth over the kings [kingdoms] of the earth." That city is the *papal* Roman power. France is *one* of the "*ten* horns" that gave "their power and strength unto the [*papal*] beast;" or is one of the ten kingdoms that arose out of the western empire of Rome, as indicated by the ten toes of Nebuchadnezzar's image, Daniel's ten-horned beast, and John's

ten-horned dragon. France, then, was "a tenth part of the city;" and was one of the strongest ministers of papal vengeance; but in this revolution it "fell," and with it fell the last *civil* messenger of papal fury. "And in the earthquake were slain of men, [margin, *names of men*, or TITLES *of men*], seven thousand." France made war, in her revolution of 1789 to '99, and onward, on all titles and nobility. It is said, by those who have examined the French records, that just seven thousand titles of men were abolished in that revolution. "And the remnant were affrighted, and gave glory to the God of Heaven." Their God-dishonoring and Heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the infidels themselves to tremble, and stand aghast; and the "remnant" that escaped the horrors of that hour "gave glory to God," not willingly, but the God of Heaven caused this "wrath of man to praise him," by giving all the world to see that those who make war on Heaven, make graves for themselves; thus glory redounded to God by the very means that wicked men employed to tarnish that glory.

For many of the foregoing thoughts on the Two Witnesses we are indebted to an exposition of the subject of "The Two Witnesses," by the late George Storrs.

VERSE 14. **The second woe is past; and behold, the third woe cometh quickly.**

The series of seven trumpets is here again resumed. The second woe ended with the sixth

trumpet, August 11, 1840; and the third woe occurs under the sounding of the seventh trumpet, which commenced in 1844.

Then where are we? "Behold!" that is to say, Mark it well, "the third woe cometh quickly." The fearful scenes of the second woe are past, and we are now under the sounding of the trumpet that brings the third and last woe. And shall we now look for peace and safety, a temporal millennium, a thousand years of righteousness and prosperity? Rather let us earnestly pray the Lord to awake the slumbering.

VERSE 15. And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. 16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, 17, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

From the 15th verse to the end of the chapter we seem to be carried over the ground from the sounding of the seventh angel to the end, three distinct times. In the verses last quoted, the prophet glances forward to the full establishment of the kingdom of God. Although the seventh trumpet has begun to sound, we do not understand that the great voices in Heaven have yet proclaimed that the kingdoms of this world have become the kingdom of our Lord and his Christ, except it be in anticipation of the speedy accomplishment of this fact;

but the seventh trumpet, like the preceding six, covers a period of time; and the transfer of the kingdoms from earthly powers to Him whose right it is to reign, is the principal event to occur in the early years of its sounding; hence this event, to the exclusion of all else, here engages the mind of the prophet. See remarks on verse 19. In the next verse John goes back, and takes up intervening events as follows:—

VERSE 18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

"The nations were angry;" commencing with the wonderful revolution in Europe in 1848; and from that outburst of violence among the nations, their anger toward each other, their jealousy and envy, have been increasing ever since. Almost every paper shows the fearful degree to which they are now excited.

"And thy wrath is come." The wrath of God for the present generation is filled up in the seven last plagues, chapter 15: 1, which consequently must here be referred to, and which are soon to be poured out upon the earth.

"And the time of the dead that they should be judged." The great mass of the dead, that is the wicked, are still in their graves after the visitation of the plagues, and the close of this dispensation.

A work of judgment—of allotting to each one the punishment due to his crimes—is carried on in reference to them by the saints in conjunction with Christ, during the one thousand years following the first resurrection. 1 Cor. 6: 2; Rev. 20: 4. Inasmuch as this judgment of the dead follows the wrath of God, or seven last plagues, it would seem necessary to refer it to the one thousand years of judgment upon the wicked, above referred to.

"And that thou shouldest give reward unto thy servants the prophets." This carries us forward to the full possession of the heavenly inheritance at the end of the thousand years; for the full reward of the saints is not reached till they enter upon the possession of the new earth.

"And shouldest destroy them which destroy the earth;" referring to the time when all the wicked will be forever devoured by those purifying fires which come down from God out of Heaven upon them, and which melt and renovate the earth. 2 Pet. 3: 7; Rev. 20: 9. By this we learn that the seventh trumpet reaches over to the end of the one thousand years. Momentous, startling, but yet joyous thought! that the trumpet is now sounding which is to see the final destruction of the wicked, and behold the saints clothed in a glorious immortality, safely instated on the earth made new.

Once more the prophet carries us back to the commencement of the trumpet in the following language:—

VERSE 19. And the temple of God was opened in Heaven,

and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Having introduced the seventh trumpet, in verse 15, the first great event that strikes the mind of the seer, is the transfer of the kingdom from earthly to heavenly rule. God takes to him his great power, and forever crushes the rebellion of this revolted earth, establishes Christ upon his own throne, and remains himself supreme over all. This picture being completed, we are pointed back in verse 18, to the state of the nations, the judgment to fall upon them, and the final destiny of both saints and sinners. This field of vision being scanned, we are taken back once more, in the verse now under notice, and our attention called to the close of the ministration of Christ, the last scene in the work of mercy for a guilty world. The temple is opened; the second apartment of the sanctuary is entered. We know it is the holy of holies that is here opened; for the ark is seen, and in that apartment alone the ark was deposited. This took place at the end of the 2300 days, when the sanctuary was to be cleansed, the time when the prophetic periods expired, and the seventh angel commenced to sound. Since then the people of God have seen by faith the open door in Heaven, and the ark of God's testament there. They are endeavoring to keep every precept of the holy law written upon the tables therein deposited. And that the tables of the law are there, just as in the ark in the sanctuary erected

by Moses, is evident from the terms which John uses in describing the ark. He calls it the "ark of his testament." The ark was called the ark of the covenant, or testament, because it was made for the express purpose of containing the tables of the testimony, or ten commandments. Ex. 25 : 16 ; 31 : 18 ; Deut. 10 : 2, 5. It was put to no other use, and owed its name solely to the fact that it contained the tables of the law. If the tables were not therein, it would not be the ark of his (God's) testament, and could not truthfully be so called. Yet John, beholding the ark in Heaven under the sounding of the seventh trumpet, still calls it the "ark of his testament," affording unanswerable proof that the law is still there, unaltered in one jot or tittle from the copy which for a time was committed to the care of men in the typical ark of Moses.

The followers of the prophetic word have also received the reed, and are measuring the temple, the altar, and them that worship therein. Verse 1. They are uttering their last prophecy, before nations, peoples, and tongues. Chap. 10 : 11. And the drama will soon close with the lightnings, thunderings, voices, an earthquake, and great hail, which will constitute nature's last convulsions.

Chapter XII.

THE GOSPEL CHURCH.

VERSE 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; 2; And she being with child cried, travailing in birth, and pained to be delivered. 3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

An elucidation of this portion of the chapter will involve little more than a mere definition of the symbols introduced. This may be given in few words as follows:—

"A woman:" the true church. "The sun:" the light and glory of the gospel dispensation. "The moon:" the Mosaic dispensation. As the moon shines with a borrowed light derived from the sun, so the former dispensation shone with a light borrowed from the present. There we had the type and shadow; here we have the antitype and substance. "A crown of twelve stars:" the twelve apostles. "A great red dragon:" Pagan Rome. "Heaven:" the space in which this representation was seen by the apostle. We do not understand that the events here represented to John took place

in Heaven where God resides; for they are events which transpired on earth; but this scenic representation which passed before the eye of the prophet appeared as if in the region occupied by the sun, moon, and stars, which we speak of as heaven.

Verses 1 and 2 cover a period of time commencing just previous to the opening of the present dispensation when the church was earnestly longing for and expecting the advent of the Messiah, and extending to the time of the full establishment of the gospel church with its crown of twelve apostles.

No symbols more fitting and impressive could be found than are here employed. The Mosaic dispensation shone with a light borrowed from the Christian dispensation, just as the moon shines with light borrowed from the sun. How appropriate, therefore, to represent the former by the moon, and the latter by the sun. The woman, the church, had the moon under her feet; that is, the Mosaic dispensation had just ended, and the woman was clothed with the light of the gospel sun which had just risen. By the figure of prolepsis the church is represented as fully organized, with its twelve apostles, before the man-child, Christ, appeared upon the scene. This is easily accounted for by the fact that it was to be immediately thus constituted when Christ should commence his ministry, and he is more especially connected with this church than with that of the former dispensation. There is no ground for any misunderstanding of the passage;

and hence no violence is done to a correct system of interpretation by this representation.

VERSE 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne. 6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

The dragon drew the third part of the stars from heaven. If the twelve stars with which the woman is crowned denote the twelve apostles, then the stars thrown down by the dragon before his attempt to destroy the man child, or before the Christian era, may denote a portion of the rulers of the Jewish people. That the sun, moon and stars, are sometimes used in this symbolical sense, we have already had evidence in chapter 8:12. The dragon being a symbol, could deal only with symbolic stars; and the chronology of the act here mentioned would confine it to the Jewish people. Judea became a Roman province before the birth of the Messiah. The Jews had three classes of rulers: Kings, priests, and the Sanhedrim. A third of these, the kings, were taken away by the Roman power. Philip Smith, History of the World, vol. iii, p. 181, after describing the siege of Jerusalem by the Romans and Herod, and its capitulation in the spring of B. C. 37, after

an obstinate resistance of six months, says: "Such was the end of the Asmonæan dynasty, exactly 130 years after the first victories of Judas Maccabæus, and in the seventieth year from the assumption of the diadem by Aristobulus I."

The dragon stood before the woman to devour her child. Rome in the person of Herod attempted to destroy Jesus Christ, when he sent forth and destroyed all the children of Bethlehem from two years old and under. The child which was born to the expectant desires of a waiting and watching church, was our adorable Redeemer, who is soon to rule the nations with a rod of iron. Herod could not destroy him. The combined powers of earth and hell could not overcome him; and though held for a time under the dominion of the grave, he rent its cruel bands, opened a way of life for the race, and was caught up to God and his throne, or ascended up to Heaven in the sight of his disciples, leaving to them by the words of the angels, this sweetest of all his promises, that like as he was taken away from them, so he would come again.

And the church fled into the wilderness, at the time the papacy was established, in 538, where it was nourished by the word of God and the ministration of angels, during the long dark and bloody rule, of that power 1260 years.

VERSE 7. And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, 8, And prevailed not; neither was their place any more found in heaven. 9. And the great dragon

was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. 10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. 11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12. Therefore rejoice, ye Heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The first six verses of this chapter, as has been seen, take us down to the close of the 1260 years, which marked the end of the papal supremacy in 1798. In the 7th verse it is equally plain that we are carried back into previous ages. How far? To the time first introduced in the chapter—the days of the first advent. "And there was war in heaven;" the same heaven where the woman and the dragon were seen at first; but they were actors in scenes that took place here upon the earth; hence we understand this war to be located in the same place. And to what time are we carried back? Evidently to the commencement of Christ's ministry here upon earth. That Michael is Christ, see Jude 9; 1 Thess. 4:16; John 5:28, 29; and that this was a special time of warfare between him and Satan, need not be argued. That the dragon here means Satan is plainly stated. The symbol is applied to Pagan Rome in verse 3, because that power was Satan's prime agent in the events there intro-

duced. Satan had looked forward to Christ's mission to earth as his last chance of success to overthrow the plan of salvation. He came to him with specious temptations, in hope of overcoming him; he tried in various ways to destroy him during his ministry; and when he had succeeded in laying him in the tomb, he endeavored in malignant triumph to hold him there; but in every encounter, the Son of God came off triumphant. And he sends back this gracious promise to his faithful followers: "To him that overcometh will I grant to sit with me in my throne, even as *I also overcame*, and am set down with my Father in his throne." This shows us that Jesus while on earth waged a warfare, and obtained the victory. Satan saw his last effort fail, his last scheme miscarry. He had boasted that he would overcome the Son of God in his mission to earth, and thus render the plan of salvation an ignominious failure; and well he knew if he was foiled in this his last desperate effort to thwart the work of God, his last hope was perished, and all was lost. See Spiritual Gifts, vol. 1, p. 67.

But, in the language of verse 8, he "prevailed not;" and hence the song may well be sung, "Therefore rejoice, ye Heavens, and ye that dwell in them."

It is held by some that this war took place when Satan, then an angel of light and glory, rebelled in Heaven; and that the "casting out" of which John speaks, was his expulsion from Heaven at that time. But we are unable to harmonize this view with the

testimony before us. Thus, in verse 13, we read: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child." This shows that just as soon as the devil saw that he was cast out, he turned his wrath against the woman, the church, which, not far from that time, fled into the wilderness. When Satan, therefore, found himself thus overthrown, the man-child had already been brought forth; or, in other words, the first advent of Christ had taken place. Hence this war and defeat of Satan, taking place this side of the Christian era, and not a great length of time before the church went into the wilderness in 538, cannot be his primeval fall from Heaven before the creation of the world.

Again, there seem to be a number of instances in which Satan is spoken of as defeated or cast down. One was his first rejection from Heaven; another when Christ overcame him at his first advent; and there will be another in the future when he is cast into the bottomless pit, and shut up for a thousand years. And on each successive occasion, we behold a regularly increasing limitation of his power. He falls a degree lower in every succeeding combat. The first time, as we may plainly infer from certain scriptures, the contest was between him and God the Father. See Jude. The second time between him and Christ the Son, as in the scripture before us. While the third time an angel suffices to accomplish the work of his humiliation. Rev. 20: 1, 2. Since his first contest, he has not

been permitted to rise to the dignity of contending with the Father. Since the second, he has not had the privilege, if such it may be called, of a personal encounter with the Son. The war mentioned in the scripture now before us, is between the devil and Michael, Christ. The great effort of the former against the latter personally was during his mission here on earth ; and Christ's great victory over him personally, was in that very contest.

"Neither was their place found any more in heaven." Heaven, we have seen, does not mean, in this chapter, the place which is the abode of God and his celestial messengers. We think it here denotes a condition rather than a place, and understand the expression to signify that they were here humiliated, and never to regain their former position. They had suffered a terrible defeat, which Christ describes by saying: "I beheld Satan as lightning falling from heaven." His hope which he had all along cherished of overcoming the Son of man when he took upon him our nature, had forever perished. His power was limited. He could no more aspire to a personal encounter with the Son of God, a power which hitherto had given, in a comparative degree, dignity and prestige to his position. Henceforth the church (the woman) is the object of his malice, and he resorts to all those nefarious means against her that would naturally characterize a baffled and hopeless rage. See Spiritual Gifts, vol. 1, p. 79.

But hereupon a song is sung in Heaven, "Now

is come salvation," etc. How is this, if these scenes are in the past? Had salvation and strength, and the kingdom of God, and the power of his Christ then come? We understand this song to be sung prospectively. These things were made sure. The great victory had been won by Christ which put the question of their establishment forever at rest. Just as we read in other scriptures, "We *have* eternal life," "We *have* redemption through his blood," etc., as though we were now in actual possession of these blessings; whereas we only have them by faith; and the language is simply an assurance that they are forever sure to the final overcomers.

The prophet then glances rapidly over the working of Satan from that time to the end, verses 11, 12, during which time the faithful "brethren" overcome him by the blood of the Lamb and the word of their testimony, while his wrath increases as his time grows short.

VERSE 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

But little comment is necessary on the verses last introduced. Suffice it to say that here we are again carried back to the time when Satan became fully aware that he had utterly failed in all his attempts against the Lord of glory in his earthly mission; and seeing this he turned with tenfold fury, as already noticed, upon the church which Christ had established. Then we have again brought to view the church in her wilderness state, a time, times and a half, 1260 years, verse 6, the flood of persecution which the devil cast out after the church through the medium of the papacy, the help the church received from the Reformation, which being espoused by various princes and earthly powers, restrained the spirit and work of persecution, and finally the last assault of the dragon upon the commandment keeping remnant, just in the future. It may be proper to notice that in this chapter three powers are made use of by the devil to carry out his work, and hence are all spoken of as the dragon, he being the inspiring agent in them all. 1. Pagan Rome. 2. Papal Rome. 3. The two-horned beast, our own country under the control of apostate Protestantism, which is the chief agent, as will hereafter appear, in making war upon those who keep the commandments of God, and have the testimony of Jesus.

Chapter XIII.

PERSECUTING POWERS, PROFESSEDLY CHRISTIAN.

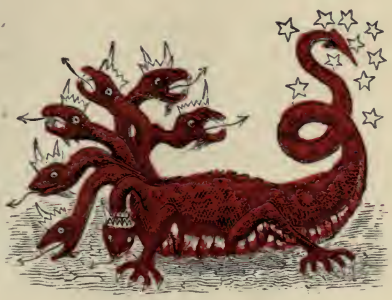
Verse 1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. 3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. 4. And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? 5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. 7. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb, slain from the foundation of the world. 9. If any man have an ear, let him hear. 10. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

The sea is a symbol of "peoples, and multitudes, and nations, and tongues." Rev. 17 : 15. A wild beast is the Bible symbol of an unrighteous nation or power, representing sometimes the civil power alone; sometimes the ecclesiastical in connection with the civil. Whenever a beast is seen to come up out of the sea, it denotes that the power arose in a thickly populated territory; and if the winds are represented as blowing upon the sea, as in Dan. 7 : 2, 3, political commotion, civil strife and revolution are indicated.

By the dragon of the previous chapter, and the beast first introduced in this, we have the Roman power as a whole brought to view in its two phases of paganism and papacy; hence these two symbols have each the seven heads and ten horns. See on chapter 17 : 10.

The seven-headed and ten-horned beast, or, more briefly, the leopard beast, here introduced, symbolizes a power which exercises ecclesiastical as well as civil authority. This point is of sufficient importance to justify the introduction of a few of the conclusive arguments which go to prove it.

The line of prophecy in which this symbol occurs commences with chapter 12. The symbols of earthly governments embraced in the prophecy are, the dragon of chapter 12, and the leopard beast and two-horned beast of chapter 13. The same line of prophecy evidently continues into chapter 14, closing with verse 5 of that chapter. Commencing, therefore, with verse 1 of chapter 12, and ending



PAGAN ROME.

PAPAL ROME.

PROTESTANT AMERICA.

THE LAST MESSAGE.

PLATE X.—SYMBOLS OF REV. XII–XIV.

with verse 5 of chapter 14, we have a line of prophecy distinct and complete in itself.

Each of the powers here introduced is represented as fiercely persecuting the church of God. The scene opens with the church, under the symbol of a woman, anxiously longing for the promise to be fulfilled when the seed of the woman, the Lord of glory, should appear among men. The dragon stood before the woman for the purpose of devouring her child. His evil design is thwarted, and the child is caught up to God and his throne. A period follows in which the church suffers severe oppression from this dragon power. And though in this part of the scene the prophet occasionally glances forward, once even down almost to the end, because all the enemies of the church were to be actuated by the spirit of the dragon, yet in verse 1 of chap. 13, we are carried back to the time when the leopard beast, the successor of the dragon, commences his career. From this power, for the long period of 1260 years, the church suffers war and persecution. Following this period of oppression, the church has another conflict, brief, but sharp and severe, with the two-horned beast. Then comes deliverance; and the prophecy closes with the church brought safely through all her persecutions, and standing victorious with the Lamb on Mount Zion. Thank God for the sure promise of final victory.

The one character which ever appears the same in all these scenes, and whose history is the leading theme through all the prophecy, is the church of

God. The other characters are her persecutors, and are introduced simply because they are such. And here, as an introductory inquiry, we raise the question, Who, or what, is it that persecutes the true church? It is the false or apostate church. What is it that is ever warring against true religion? It is the false and counterfeit religion. Who ever heard of the civil power, merely, of any nation, persecuting the people of God? Governments may war against other governments, to avenge some wrong real or imaginary, or to acquire territory and extend their power, as nations have often warred against the Jews; but governments do not persecute (mark the word—do not persecute) people on account of their religion, unless under the control of some opposite and hostile system of religion. But the powers introduced in this prophecy, the dragon, the leopard beast, and the two-horned beast, are all *persecuting* powers. They are actuated by rage and enmity against the people and church of God. And this fact is of itself sufficiently-conclusive evidence that in each of these powers the ecclesiastical or religious element is the controlling power.

Take the dragon: What does it symbolize? The Roman Empire is the undisputed answer. But this is not enough. No one would be satisfied with such an answer as this. It must be more definite. We then add, the Roman Empire in its *pagan form;* to which all parties also agree. But just as soon as we say, Pagan, we introduce a religious element; for paganism is one of the hugest systems of coun-

terfeit religion that Satan ever devised. The dragon, then, is so far an ecclesiastical power that the very characteristic by which it is distinguished is a false system of religion. And what made the dragon persecute the church of Christ? It was because Christianity was swallowing up paganism, sweeping away its superstitions, overturning its idols, and dismantling its temples. The *religious* element of that power was touched; and persecution was the result.

We now come to the leopard beast of chapter 13. What does that symbolize? The answer still is, The Roman Empire. But the dragon symbolized the Roman Empire, and why does not the same symbol represent it still? Ah! there has been a change in the *religious character* of the empire; and this beast symbolizes Rome in its professedly Christian form. And it is this *change of religion*, and this alone, which made a change in the symbol necessary. This beast differs from the dragon only in that he presents a different *religious* aspect. Hence, it would be altogether wrong to affirm that it denotes simply the Roman civil power.

To this beast the dragon gives his seat, his power, and great authority. By what power was Rome Pagan succeeded? We all know that it was by Rome Papal. It matters not to our present purpose, when, nor by what means, this change was effected; the great fact is apparent, and is acknowledged by all, that the next great phase of the Roman empire after its pagan form, was its papal. It

would not be correct, therefore, to say that Pagan Rome gave its seat and power to a form of government merely civil, having no religious element whatever. No stretch of the imagination can conceive of such a transaction. But two phases of empire are here recognized; and in the prophecy, Rome is pagan until Rome is papal.

But it may be said that it takes the leopard beast and two-horned beast together to constitute the papacy, and hence it is to these that the dragon gives his power, seat, and great authority. But the prophecy does not say so. It is the leopard beast *alone* with which the dragon has to do. It is to that beast *alone* that he gives his power, seat, and great authority. It is that beast that has a head that is wounded to death, which is afterward healed; that beast that the whole world wonders after; that beast that receives a mouth speaking blasphemies, and that wears out the saints for 1260 years; and all this before the succeeding power, the two-horned beast, comes upon the stage of action at all. The leopard beast alone, therefore, symbolizes the Roman empire in its papal form, the controlling influence being ecclesiastical.

To show this more fully, we have but to draw a parallel between the little horn of Dan. 7: 8, 20, 24, 25, and this power. There are six points of identity as follows:—

1. The little horn was a blasphemous power: "He shall speak great words against the Most High." Dan. 7: 25. The leopard beast of Rev. 13:

6, does the same: "He opened his mouth in blasphemy against God."

2. The little horn made war with the saints, and prevailed against them. Dan. 7: 21. This beast also, Rev. 13: 7, makes war with the saints, and overcomes them.

3. The little horn had a mouth speaking great things. Dan. 7: 8, 20. And of this beast we read, Rev. 13: 5: "And there was given him a mouth speaking great things and blasphemies."

4. The little horn arose on the cessation of the pagan form of the Roman empire. This beast arises at the same time; for the dragon, Pagan Rome, gives him his power, his seat, and great authority.

5. Power was given to the little horn to continue for a time, times, and the dividing of time, or 1260 years. Dan. 7: 25. To this beast also power was given for forty-two months, or 1260 years. Rev. 13: 5.

6. At the end of that specified period, the dominion of the little horn was to be taken away, Dan. 7: 26. At the end of the same period the leopard beast was himself to be "led into captivity." Rev. 13: 10. Both these specifications were fulfilled in the captivity and exile of the pope, and the temporary overthrow of the papacy by France in 1798.

Here are points that prove identity. For when we have in prophecy two symbols, as in this instance, representing powers that come upon the stage of action at the *same time*, occupy the *same*

territory, maintain the *same character*, do the *same work*, exist the *same length of time*, and meet the *same fate*, those symbols represent the *same identical power*.

Now all the particulars above specified do apply alike to the little horn and the leopard beast of Rev. 13, showing that those two symbols represent the same power. It is admitted on all hands that the little horn represents the papacy; and he who claims that the leopard beast of Rev. 13, does not represent the same to be consistent, must show, that at the same time that the papacy arose, there arose another great power exactly like it, occupying the same territory, bearing the same character, doing the same work, continuing the same length of time, and meeting the same fate, which would be as absurd as it would be impossible.

The head that was wounded to death was the papal head. We are held to this conclusion by the very obvious principle, that whatever is spoken in prophecy of the symbol of any government, applies to that government only while it is represented by that symbol. Now Rome is represented by two symbols, the dragon and the leopard beast, because it has presented two phases, the pagan and the papal; and whatever is said of the dragon, belongs to Rome only in its pagan form; and whatever is said of the leopard beast, belongs to Rome only in its professedly Christian form. But Rome was pagan in John's day, who lived under the sixth or imperial head. This shows us at once that six of the

heads, including the imperial, belong to the dragon: and if it was any one of these heads which was wounded to death, then it was one of the heads of the dragon, or one of the forms of government that belonged to Rome in its pagan form, and not one of the heads of the beast; and John should have said, I saw one of the heads of the dragon wounded to death. But he says that it was one of the heads of the beast that was wounded to death. In other words, this wound fell upon some form of government that existed in the Roman empire, after its change from paganism to Christianity. But after this change, there was but one head, and that was the papal. The exarchate of Ravenna continued only "a short space," Rev. 17: 10, and hence it is not usually reckoned among the heads. Thus it is placed beyond controversy that it was none other than the papal head that was wounded to death, and his deadly wound was healed. This wound is the same as the going into captivity of Rev. 13: 10. It was inflicted when the pope was taken prisoner by Berthier the French general, and the papal government was for a time abolished, in 1798. Stripped of his power, both civil and ecclesiastical, the captive pope, Pius VI., died in exile, August 29, 1799. But the deadly wound was healed when the papacy was re-established, though with a diminution of its former power by the election of a new pope, March 14, 1800. See Bower's History of the Popes, pp. 404–428; Croly on the Apocalypse, London edition, p. 251.

This beast opens his mouth in blasphemy against God to blaspheme his name. What can be more blasphemous than for a mortal man to assume the titles which the pope assumes? He calls himself, Lord God, the pope; King of kings, and Lord of lords; King of the world; Holy Father; Vicegerent of the Son of God; the Lion of the tribe of Judah; and by other titles which belong to Christ alone. And besides, the pope has, in our own day, backed by the deliberate action of the Ecumenical Council of 1870, assumed the divine prerogative of infallibility!

He blasphemes his tabernacle by turning the attention of his subjects to his own throne and palace instead of to the tabernacle of God in Heaven; by turning their attention away from the city of God, Jerusalem above, and pointing them to Rome, as the eternal city. And he blasphemes them that dwell in Heaven, by assuming to exercise the power of forgiving sins, and so turning away the minds of men from the mediatorial work of Christ and his heavenly assistants in the sanctuary above.

By verse 10 we are again referred to the events of 1798, when that power that had for 1260 years led the saints of God into captivity, was led into captivity itself, as already noticed.

VERSE 11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13. And he doeth great wonders, so that he maketh fire come down from heaven on

the earth in the sight of men, 14, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; 17; And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

These verses bring to view the third great symbol in the line of prophecy we are examining, usually denominated the two-horned beast. We inquire for its application. The dragon, Rome pagan, and the leopard beast, Rome papal, present before us great nationalities standing as the representatives of two great systems of false religion. Analogy would seem to require that the remaining symbol, the two-horned beast, have a similar application. We therefore look for its fulfillment to some nation presenting another religious phase; and we consider the two-horned beast a symbol of these United States, not only because no other power answers to the prophecy, but because the specifications are accurately met in this.

1. The two-horned beast must symbolize a separate and distinct power; for it is *another* beast. This is too evident to call for proof. The two-horned beast acts in the sight of the first beast, and in reference to him; not in connection with

him. This is perfectly answered in the United States.

2. Being a separate and distinct power, it must occupy different territory. Two governments cannot occupy the same territory at the same time. This is further proved by what the two-horned beast does. He causes the earth and them that dwell therein to worship the first beast. Now, the first beast, *whatever* power may be meant by it, is certainly competent to enforce its own worship, in its own country, and from its own subjects; and the fact that the two-horned beast has to put forth his authority to cause those under his dominion to worship the first beast, is proof positive that it occupies territory, and rules over a class of subjects, over which the first beast has no jurisdiction. Then we must look for this power to some nation outside the territory occupied by the governments of Europe; for that territory is all taken up by the first beast and the ten horns. This specification is admirably met in our own government, which has arisen outside of the territory of the ten kingdoms, and in less than a hundred years since the time when the prophecy began to be applicable to it, has sprung from a dependent colony to equal rank with the highest in the catalogue of nations.

3. The two-horned beast arises subsequently to the ten-horned beast; for that is called the *first* beast —first, because it had priority of existence. That beast we have proved to be the papacy. Now we ask, What power of any note has arisen outside the

ten kingdoms of Europe, since the establishment of the papacy, except our own government? None.

4. But the two-horned beast not only rises subsequently to the ten-horned beast, but a definite time is pointed out at which he begins to attract the attention of the world as a rising power; and this is when the first beast goes into captivity. Verse 10. At that time, says John (for there is no change in the scene), I beheld another beast "coming up." The going into captivity of the first beast, verse 10, was, as we have shown, the temporary overthrow of the papacy by the French, in 1798, being the same as the wounding of one of the heads to death, mentioned in verse 3. And it is subsequent to the healing of that wounded head, that the two-horned beast causes his subjects to worship that beast; for he causes them to worship the beast "whose deadly wound was healed." The work of the two-horned beast is thus brought down this side of the year 1798. And we here ask, What notable power was there on the face of the earth, "coming up," and attracting the attention of the world, in the year 1798, except our own government? Not one. No power can be found in which these three last specifications find a fulfillment except these United States.

5. The manner of its rise. The two-horned beast comes up out of the earth, unlike most of the others, which are said to come up out of the sea; that is, arose by overturning the powers that preceded them, by means of general war, and built them-

selves up by conquest. But this arose in a quiet, peaceful manner, instead of through strife and commotion. It does not arise by strife of the winds upon the sea, that is, by the overthrow of other nations and empires, but it arises where no other beast exists, and acts its part in the presence of its predecessors. This shows that it must arise from a new and previously unoccupied territory. This is true of our government, but not of any other to which we can look for a fulfillment of the two-horned beast prophecy. Against the declared peaceful rise of this power, the war of the Revolution is no objection; as that was a war in which this nation simply stood on the defensive in support of its Declaration of Independence. As remarked by another writer on this subject, "It is worthy of notice that the ten kingdoms of the fourth empire were all complete long before the discovery of America. And the war of the Revolution was not for the purpose of overthrowing one of the ten kingdoms of the fourth empire; but it was to maintain the just rights of the American people."

6. Its character. It had two horns like a lamb. What was it that was like a lamb? Not the beast, but the horns. And why did not the prophecy say simply that he had two horns, and nothing further? Why two horns *like a lamb?* It can be for no other purpose than to represent the *character* of this power. And the fact that there are two of these horns, signifies that there are two leading characteristics belonging to the power in question,

which are mild, harmless, and lamb-like. And how admirably this is met in our own government. The leading principles of this government are Republicanism and Protestantism. What principles can be more mild and lamb-like in appearance? And on these this government is founded; and these are the secret springs of its greatness and power. It was the object of those who first sought these shores, to found, as expressed by the Hon. J. A. Bingham, "a church without a pope, and a State without a king;" a government where all men should be considered free and equal, and all have the privilege of worshiping God according to the dictates of their own consciences. And under the benign influence of one of these principles, the declaration of equality and liberty, the eyes of the world are turned to the open arms of this nation, and emigration flows from all lands to our thus-far inviting and hospitable shores. And under the mild operation of the other, freedom of conscience for all, the gospel has been proclaimed and churches have multiplied. That a horn is sometimes taken to represent ecclesiastical as well as civil power, see the works entitled "The Three Messages" and "The United States in Prophecy," published at the REVIEW Office, Battle Creek, Mich.

7. Another point may not be overlooked. The two horns have no crowns upon them, which shows that the character of the government is not monarchical; and the language of verse 14 shows that it must be republican; for an appeal is made to the people in the enactment of its laws. It is some

government in which the law-making power resides in the people. And we may look where we will, outside of these United States, and we find no power of sufficient importance to be noticed in prophecy, in which this specification is met.

Here are seven specifications, all perfectly fulfilled in this government, and six of them applicable to no other government in the wide world. Now, if our nation is not the one which is represented by that symbol, then the fulfillment of that part of the prophecy is not even commenced; and we have yet to wait, not merely for certain acts to be done on the part of this government, which it is able at any time to do, and which, according to our view of the prophecy, are the only things for which we have to wait; but we have to wait for the development and growth of the power itself, and then for the performance of its acts. And this, if the power should rise as rapidly as our own nation has arisen, would consume, at least, a century. And more than this, if this nation is not the one meant by the two-horned beast, the prophecy has utterly failed; for 82 years have gone by since the time at which it should have been seen coming up; which was, as we have shown, the time when the first beast went into captivity in 1798.

The acts ascribed to this power are mostly future. He exerciseth all the power of the first beast, before him, that is, in his presence, as the original word signifies; showing that these two powers, the Papal

and Protestant, are contemporary. This power is set forth as a wonder-working power. The rise of spiritualism in our own country serves still further to identify this as the power in question. The wonders attending this movement are to a great extent already seen. But we understand they are to be more fully wrought for the express purpose of deceiving the people preparatory to the erection of the image. The image is to be an image to the papal beast. That was a church clothed with civil power. An image to it would be something resembling it. Must we not understand, therefore, that the image will be the church of this country, or rather, since religious sects are here so numerous, an ecclesiastical organization representing these churches, clothed with power to punish heretics, and enforce its dogmas under the severest penalties of the law? And let us notice how the way is prepared and preparing for this last great act of the two-horned beast. Under the mild influence of one of the lamb-like horns, the Protestant principle that all have liberty to worship God according to the dictates of their own consciences, which the government has thus far guaranteed to all its subjects, churches have multiplied in the land. But these churches have, as bodies, rejected light and truth, and have met with a moral fall. A catalogue of twenty immoral features, which seem to overbalance or nullify all the good ones, is the photograph which Paul gives in 2 Tim. 3: 1–5, of the popular churches of the last days. But the people of God are still mainly to be

found in connection with these churches, and are yet to be called out. Rev. 18: 4. And when the good shall have all left these religious bodies, and the saving influence of such shall have been wholly withdrawn from their communion, then they will be ready for any desperate and oppressive movement that Satan can induce those to enter upon who are led captive by him at his will. Now, out of this material, let an ecclesiastical organization be formed, and let the government grant it power (and it will not have it till the government does grant it) to enforce its dogmas under the pains and penalties of the civil law; and what do we have? An exact image to the first beast, a church clothed with power to enforce its doctrines upon dissenters with fire and sword. Here would be an organization, separate from the government, constituting no part of it, yet created by it, and forming a most perfect counterpart to the prophecy concerning the creation of an image to the beast. To be sure, this persecution for opinion's sake is contrary to the principle now maintained by the government, as represented by one of the horns, that every man shall have liberty to worship God according to the dictates of his own conscience; but this answers well to the symbol; for the dragon voice is directly the opposite of the disposition represented by the lamb-like horns.

When this image is instated in power, its first act is to cause, or decree, that all who will not yield allegiance to it, shall be put to death. That it suc-

ceeds in this purpose we have no proof. On the other hand, it plainly appears that it does not. But is it not said that he shall *cause* that as many as will not worship the image of the beast shall be killed? Yes, we reply, and so, likewise, he *causes* all to receive a mark. But do all actually receive it? Do the saints of God receive the mark of the beast? No, they get the victory over the beast; and Rev. 20: 4, plainly states that they do *not* receive the mark of the beast. Yet he causes *all* to receive the mark. Now if he can "cause" all to receive the mark, and yet all not actually receive it, in like manner he can cause that as many as will not worship the image of the beast, shall be killed, and yet they not actually be put to death. This is one of the instances so common in the Bible, where a verb of action is used to signify merely the *will* and *endeavor* to do the action in question. In this case the word "cause" would signify merely to decree or enact. See Bush on Ex. 7: 11, and Note at the end of this chapter. Deliverance is at this time promised to the people of God. Dan. 12: 1.

Since the foregoing positions were taken, spiritualism has astonished the world with its terrible progress, and shown itself to be the wonder-working element which the prophecy so plainly attributes to the two-horned beast. This has amazingly strengthened the force of the application. And now within a few years we have seen the beginning of a remarkable movement, looking toward the fulfillment of what would generally be con-

sidered the more improbable portions of our application of the prophecy; namely, the formation of the image, and the enforcement of the mark.

There is visible in the theological world a general and growing movement for union, not the breaking down of sectarian barriers and uniting on one common foundation of truth, but a union of denominations for the sake of greater strength and influence, on such points of faith as they hold in common.

And still later, an Association, the National Reform Association, even now national in character, as well as in name, has been formed for the purpose of securing a religious amendment to the Constitution of the United States, so as to put "all Christian laws, usages and institutions, on an undeniable legal basis, in the fundamental law of the land." And among these the so-called Christian Sabbath is made prominent with emphasis.

This Association has already held national and local conventions in the principal cities of the Union. Among its officers are to be found Governors of States, State Superintendents of Public Instruction, Bishops, Judges of higher Courts, and College Presidents and Professors. It is a movement of great mental, social, and professional strength; and its friends are jubilant in anticipation of speedy and complete success.

To receive the mark of the beast in the forehead, is, we understand, to give the assent of the mind and judgment to his authority, in the adoption of

that institution which constitutes the mark; to receive it in the hand is to signify allegiance by some outward act. The mark is the mark, not of the two-horned beast, nor of the image of the beast, but of the papal beast. The name and the number of the name pertain to the same beast. From the 11th verse to the end of the chapter, the expression "the beast" in every instance refers to the papal beast: the two-horned beast is designated by the pronoun, he. The mark of the beast is understood to be a counterfeit Sabbath which is erected in opposition to the Sabbath of Jehovah, which we have shown on chapter 7: 1–3, to be the seal of the living God. For an exposition of the mark, see on chapter 14: 9–12.

For a full exposition of the symbol of the two-horned beast, the reader is referred to the work, "The United States in Prophecy," published at the REVIEW AND HERALD Office.

VERSE 18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

The Number of his Name. The number of the beast, says the prophecy, "is the number of a man; and his number is six hundred threescore and six." (666.) This number, some attempt to find in the word "*Lateinos*," the "Latin" kingdom. Thus they make, by what rule we do not understand, L stand for 30; A, for 1; T, for 300; E, for 5; I, for 10; N, for 50; O, for 70; and S, for 200; which numbers, add-

ed together, make 666. Deriving the number from the name, in this manner, we must regard as rather conjectural than otherwise, seeing that names can be found to almost any extent, making just that number. We think we discover, however, a serious objection to the name here suggested. The number, says the prophecy, is the number of a man; and if it is to be derived from a name or title, the natural conclusion would be that it must be the name or title of some particular man. But in this we have the name of a people or kingdom, not of "a man" as the prophecy says.

The most plausible name we have ever seen suggested as containing the number of the beast, is the blasphemous title which the pope applies to himself, and wears in jeweled letters upon his miter or pontifical crown. That title is this: *Vicarius filii Dei:* "Vicegerent of the Son of God." Taking the letters out of this title which the Latins used as numerals, and giving them their numerical value, we have just 666. Thus we have V, 5; I, 1; C, 100; (a and r not used as numerals;) I, 1; U (formerly the same as V), 5; (s and f not used as numerals;) I, 1; L, 50; I, 1; I, 1; D, 500; (e not used as a numeral;) I, 1. Adding these numbers together, we have just 666.

The following extract on this point is from a work entitled "The Reformation," bearing the date of 1832:—

"Mrs. A., said Miss Emmons, I saw a very curious fact the other day; I have dwelt upon it much,

and will mention it. A person, lately, was witnessing a ceremony of the Romish church. As the Pope passed him in the procession, spendidly dressed in his pontifical robes, the gentleman's eye rested on these full, blazing letters in front of his miter 'VICARIUS FILII DEI,' The Vicar of the Son of God. His thoughts, with the rapidity of lightning, reverted to Rev. 13: 18. Will you turn to it? said Mrs. A. Alice opened the New Testament and read: 'Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.' She paused, and Miss Emmons said, He took out his pencil, and marking the numerical letters of the inscription on his tablet, it stood 666."

Here we have indeed the number of a man, even the "man of sin;" and it is a little singular, perhaps providential, that he should select a title which shows the blasphemous character of the beast, and then cause it to be inscribed upon his miter, as if to brand himself with the number 666.

Thus closes chapter 13, leaving the people of God with the powers of earth in deadly array against them, and the decrees of death and banishment from society out upon them, for their adherence to the truth. Spiritualism will be, at the time specified, performing its most imposing wonders, deceiving all the world except the elect, Matt. 24: 24; 2 Thess. 2: 8–12. This will be the "hour of temptation," or trial, which is to come upon all the world, as mentioned in Rev. 3: 10. What is the issue of

this conflict? This important inquiry is not left unanswered. The first five verses of the following chapter, which should have been numbered as a part of this, complete the chain of this prophecy, and reveal the glorious triumph of the champions of the truth.

NOTE.

"It is a canon of interpretation of frequent use in the exposition of the sacred writings that verbs of action sometimes signify merely the *will* and *endeavor* to do the action in question. Thus in Eze. 24:13: 'I have *purified* thee, and thou wast not purged;' *i. e.*, I have endeavored, used means, been at pains, to purify thee. John 5:44: 'How can ye believe which *receive* honor one of another;' *i. e.*, endeavor to receive. Rom. 2:4: 'The goodness of God *leadeth* thee to repentance;' *i. e.*, endeavors, or tends, to lead thee. Amos 9:3: 'Though they be *hid* from my sight in the bottom of the sea;' *i. e.*, though they aim to be hid. 1 Cor. 10:33: 'I *please* all men;' *i. e.*, endeavor to please. Gal. 5:4: 'Whosoever of you are *justified* by the law;' *i. e.*, seek and endeavor to be justified. Ps. 69:4: 'They that *destroy* me are mighty;' *i. e.*, that endeavor to destroy me. Eng., 'That *would* destroy me.' Acts 7:26: 'And *set them at one* again;' *i. e.*, wished and endeavored. Eng., '*Would* have set them.'"

Chapter XIV.

THE THREE MESSAGES.

VERSE 1. And I looked, and, lo, a lamb stood on the Mount Zion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads. 2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. 3. And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. 5. And in their mouth was found no guile; for they are without fault before the throne of God.

It is a pleasing feature of the prophetic word that the people of God are never brought into positions of trial and difficulty and there left. Taking them down into scenes of danger, the voice of prophecy does not there cease, leaving them to guess their fate, in doubt, perhaps despair, as to the final result; but it takes them through to the end, and shows the issue in every conflict. The first five verses of Rev. 14, are an instance of this. The 13th chapter closed,

with the people of God, a small and apparently weak and defenseless company, in deadly conflict with the mightiest powers of earth which the dragon is able to muster to his service. A decree is passed, backed up by the supreme power of the land, that they shall worship the image, and receive the mark, under pain of death if they refuse to comply. What can the people of God do in such a conflict, and in such an extremity? What will become of them? Glance forward with the apostle to the very next scene in the programme, and what do we behold? The very same company standing on Mount Zion with the Lamb,—a victorious company, harping on symphonious harps, their triumph in the courts of Heaven. Thus are we assured that when the time of our conflict with the powers of darkness comes, deliverance is not only certain, but will immediately be given, being the next event in our history, the glorious rest after the weary pilgrimage, the glorious consummation of a life of toil, suffering, and ceaseless conflict here.

That the 144,000 here seen on Mount Zion, are the saints who were just before brought to view as objects of the wrath of the beast and his image, several considerations show:—

1. They are identical with those sealed in Rev. 7, who have already been shown to be the righteous who are alive at the second coming of Christ.

2. They are the overcomers in the sixth, or Philadelphian state of the church. See Rev. 3: 11, 12.

3. They are "redeemed from among men," verse

4, an expression which can be applicable only to those who are translated from among the living. Paul labored, if by any means he might attain to a resurrection out from among the dead. Phil. 3: 11. This is the hope of those who sleep in Jesus—a resurrection from the dead. A redemption from among men, from among the living, must mean a different thing, and can mean only one thing, and that is translation. Hence the 144,000 are the living saints who will be translated at the second coming of Christ.

Where is the Mount Zion where this company is seen standing? The Mount Zion above; for the voice of harpers, which no doubt is uttered by these very ones, is heard from Heaven; the same Zion from which the Lord utters his voice when he speaks to his people in close connection with the coming of the Son of man. Joel 3: 16; Heb. 12: 26–28; Rev. 16: 17. A just consideration of the fact that there is a Mount Zion in Heaven, and a Jerusalem above, would be a powerful antidote against the hallucination of the doctrine called "The Age to Come."

A few more particulars only respecting the 144,000, will claim notice in these brief thoughts.

1. They have the name of the Lamb's Father in their foreheads. In chapter 7, they are said to have the seal of God in their foreheads. An important key to an understanding of the seal of God is thus furnished us; for we at once perceive that the Father regards his name as his seal. That com-

mandment of the law which contains God's name is therefore the seal of the law. The Sabbath commandment is the only one which has this; that is, that contains the descriptive title which distinguishes the true God from all false gods. Wherever this was placed, there the Father's name was said to be; Deut. 16: 6; and whoever keeps this commandment has, consequently, the seal of the living God.

2. They sing a new song which no other company is able to learn. In chapter 15: 3, it is called the song of Moses, and the song of the Lamb. The song of Moses, as may be seen by reference to Ex. 15, was the song of his experience and deliverance. Such therefore is the song of the 144,000. No others can join in it; for no other company will have had an experience like theirs.

3. They were not defiled with women. A woman is in Scripture the symbol of a church; a virtuous woman representing a pure church, a corrupt woman an apostate church. It is then a characteristic of this company that at the time of their deliverance they are not defiled with, or have no connection with, the fallen churches of the land. Yet we are not to understand that they never had any connection with these churches; for it is only at a certain time that people become defiled by them. In chapter 18: 4, we find a call issued to the people of God while they are in Babylon, to come out, *lest* they become partakers of her sins. Heeding that call, and leaving her connection, they escape the

defilement of her sins. So of the 144,000. Though some of them may have once had a connection with corrupt churches, they sever that connection, when it would have become sin to retain it longer.

4. They follow the Lamb whithersoever he goeth. We understand that this is spoken of them in their redeemed state. They are the special companions of their glorified Lord in the kingdom. Chap. 7: 17, speaking of the same company, and at the same time, says: "For the Lamb which is in the midst of the throne shall feed them, and *shall lead* them unto living fountains of waters."

5. They are "first-fruits" unto God and the Lamb. This term appears to be applied to different ones to denote especial conditions. Christ is the first-fruits as the antitype of the wave-sheaf. The first receivers of the gospel are called by James 1: 18, a kind of first-fruits. So the 144,000 ripening up for the heavenly garner here on earth, during the troublous scenes of the last days, being translated to Heaven without seeing death, and occupying a pre-eminent position, are in this sense, we understand, called first-fruits unto God and the Lamb. With this description of the 144,000 triumphant, the line of prophecy commencing with chapter 12, closes.

VERSE 6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7, Saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is

come; and worship Him that made heaven and earth, and the sea, and the fountains of waters. 8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. 9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; 11; And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 12. Here is the patience of the saint; here are they that keep the commandments of God and the faith of Jesus.

The First Message. Another scene, and another chain of prophetic events, is introduced in these verses. In this and the two following messages, we have what is known as the three angels' messages of Rev. 14. The first angel is called another angel in verse 6, because John had already seen one flying through heaven in a similar manner. Chap. 8: 13. He proclaims the gospel, not a new one, but the everlasting gospel, called in Matt. 24: 14, "the gospel of the kingdom." But while it is the same gospel, there are particular features which constitute the burden of this message, chief among which, as shown in verse 7, is the *nearness* of the kingdom. Says an eminent writer on the prophecies, "The burden of this angel was to be the *same* gospel which had been before proclaimed, but con-

nected with it was the additional motive of the *proximity* of the kingdom. No mere preaching of the gospel without announcing its *proximity* could fulfill this message." This message therefore cannot symbolize the preaching of the gospel by the apostles; for they only reasoned of a judgment to come, indefinitely future. Moreover they cautioned every one against entertaining the idea that the day of Christ was at hand, till after the great papal apostasy, and the predicted career of the Man of Sin, who was, according to other prophecies, to rule for 1260 years, or to 1798. And we may add that the prophecies, upon which this proclamation is based, were closed up and sealed to the same time, 1798. This message cannot be given by any class of people except those who live when the end is just at hand. The Advent proclamation, especially from 1840 to 1844, completely answers to the prophecy, and is the only great religious movement which can be pointed to as its fulfillment. The judgment announced is shown by arguments which the designed brevity of this work will not here admit, to be the Investigative Judgment, which the reader will perceive must take place before the coming of Christ; for when Christ comes it is already decided who of the dead shall be raised, and who of the living are worthy to be changed. That investigative work we believe commenced in the sanctuary above, when this message ceased as a leading proclamation, at the close of the prophetic periods in 1844. On this and the following messages we

are the more brief here, as they are set forth in a separate work published at the REVIEW Office, Battle Creek, Michigan.

The Second Message. The second angel announces the fall of Babylon. What is Babylon? The figure is taken from the ancient city of Babylon; and that received its name from the confusion of tongues which there took place; hence we understand that by this symbol is meant all forms of false and apostate religion,

"Whose creeds are various as her costly towers."

In other scriptures also this spiritual Babylon is set forth under the symbol of a great city, and in Rev. 16:19 it is presented in three divisions, which we understand to be Paganism, Catholicism, and backslidden Protestantism. The verse before us applies evidently to that division in which the burden of the proclamation of the three messages is found, which is the last-named. It must apply also to that division in which it was possible for a still greater moral declension to take place; which again was the last-named; for Paganism had always been a false religion, and Catholicism always a corrupt one. Rev. 18:12, shows the fall of Babylon to be a moral fall, a giving away to ungodliness and spiritual darkness and deception, which finally calls down from heaven upon the constituent parts of this great city literal judgments of the severest kind. The fall is caused by a rejection of the great truth of the soon-coming of Christ sent forth from Heaven in such majesty and power.

By the wine of wrath (not anger, but intense passion or desire) of her fornication we understand her false doctrines and pernicious errors. Of these she has caused all nations to drink. A message of truth was sent, which, if received, would have healed her of her dissensions, uniting the professed followers of Christ upon the great truth of the soon-coming of the Son of man. But instead of receiving the truth, she clung to her errors, and by spreading them among the nations has stood directly in the way of the advancement of the truth in the earth. Thus having grieved the Spirit of God, that Spirit has been withdrawn, and a moral fall is the result. The spirit and power of genuine Christianity has departed from the professed churches of our land. An abundance of statistics to prove this, may be seen in the work above referred to.

The Third Message. The third angel follows with a message of the most fearful import. From the language in which it is expressed, we understand at once that it is designed to warn men against the worship of the beast and his image, and prepare them for that time when the decree shall be issued enforcing such worship, as noticed in the previous chapter. This is the issue, then, to which the world is to be brought; namely, to refuse the mark of the beast and thus become exposed to the wrath of anti-Christian, earthly powers; or, to receive the mark of the beast, and brave the unmixed wrath of God.

The Mark of the Beast. It now becomes a matter of solemn moment to inquire what this mark of the

beast is, against which there is uttered so terrific a warning. No warning more terrible is found in all the Bible. The position against which it is uttered must therefore be a most heinous and Heaven-daring one. And is it possible that the world will never know what this sin is? This is not possible. God does not so deal with his creatures. He does not punish the wicked without their knowing, or having full opportunity to know, for what cause the punishment is inflicted. Hence we argue that this question is not an unfathomable mystery; but that all may know what constitutes the mark of the beast, and how they may avoid receiving it.

The message containing this warning is the last to be given before the revelation of the Lord from heaven; for the next event in this line of prophecy is the coming of one like the Son of man on the great white cloud. And since, as shown on chapters 6 and 7, we have reached the last days, and the coming of Christ is at the door, the time has come for the proclamation of this message; and hence we argue again that the time has come when it should be known what the mark of the beast is. Yet how few ever think on this point! and how much less still is the number of those who have a position which they can offer with any semblance of proof as the truth in the matter!

This subject is so fully discussed in publications issued at the REVIEW Office, that a mere outline is all that need here be presented. The subject of the seal of God is explained at length on Rev. 7, to

which the reader is referred, as the same reasoning will apply largely to the subject before us.

The beast whose mark men are here warned against receiving, is the one brought to view in Rev. 13: 1–10. This we have already shown to be the Papal Roman power, the same as the little horn of Dan. 7: 8. The beast of Rev. 13, was to claim worship from those who dwell upon the earth; the little horn of Dan. 7, was to claim the power to change times and laws; while the Man of Sin, another name for the same power, was to oppose and exalt himself above all that is called God, or that is worshiped. If he exalts himself *above* God, he must claim that his laws shall be obeyed in preference to the laws of God. Mark it well; there is absolutely no other way in which he can exalt himself above God.

We are now prepared to inquire for proof that the Papal power has tampered with the law of God, or attempted a change in the ten commandments; and that if the ten commandments are understandingly kept as changed by that power, instead of as originally given by the great Jehovah, then the law-changing power is worshiped instead of the law-making power. Paul has said, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6: 16.

It has already been shown that the little horn is identical with the beast against the worship of which the third angel's message warns us. In Dan.

7 : 25, it is said of this power, that "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." The laws here spoken of must be the laws of the Most High, even as the saints connected therewith are the saints of the Most High. Earthly powers have a right to change human laws; but the laws here spoken of are such as this power could only think to change, as a mark of its anti-Christian presumption, but not in reality be able to change. And this change pertains to the moral law of God; for it is a law with which the saints have to do during the 1260 years of Papal supremacy, which period is wholly in this dispensation. The ceremonial law is therefore out of the question.

Then we ask, Who has fulfilled this remarkable prophecy? Who has changed or attempted to change the law of God? To come more directly to the point, Who has changed the Sabbath? And let it be noticed, that it is nowhere in the Scriptures intimated that there would be any change made or attempted, in the law of God, except by this power; therefore whatever change has been made in God's moral code, it has been done by this power. Let those consider well this fact, who claim that the Sabbath was changed by the Lord Jesus or his apostles.

The great change in the law which the church of Rome claims to have made, and which it labors

hardest to impress upon the minds of its disciples, is the change of the Sabbath from the seventh to the first day of the week. On this point it is unnecessary to quote from Protestant authors. Roman Catholics themselves admit it; and not only so, but they boast of it as an evidence of the right and power of their church to legislate in divine things. For evidence on these points, the reader is referred to "The Catholic Catechism of the Christian Religion," "Milner's 'End of Controversy,'" "Catholic Christian Instructed," "Abridgment of Christian Doctrine," and "Doctrinal Catechism,"—all Catholic works of standard authority. From the "Abridgment of Christian Doctrine" we give the following question and answer: "Question. How prove you that the church hath power to command feasts and holy days? Answer. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church." And the "Doctrinal Catechism" says: "Question. Have you any other way of proving that the church has power to institute festivals of precept? Answer. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

Here, then, we have the mark of the beast,—a

sabbatic institution put in place of the original institution of Jehovah, and brought forward by the Romish church itself as the badge and token of its power to change the law of the Most High. And he who, with this plain fact before him, shall deliberately yield to the claims of this anti-Christian power, in opposition to the plain requirements of the Creator, will thereby acknowledge the supremacy of the laws of the beast, become a worshiper of the beast instead of the great Jehovah, and receive the mark of the beast instead of the seal of the living God.

It will thus be seen that a person does not have the mark of the beast in the Scripture sense, except by a voluntary obedience to the authority of the beast, with the issue fairly before him. The observance of the first day of the week, under the uncorrected supposition that it is a scriptural requirement, cannot constitute the mark of the beast. God takes into account the light a person has, and the motives from which he acts. He who was the light of the world once said to the Jews, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15: 22. Hence Christians of past ages who have died in the observance of this institution, unaware of any connection between it and the enactments of the beast, and supposing, the while, that by observing Sunday they were rendering obedience to the requirements of God,—can they be said to have had the mark of the beast? By no means. The

honesty of purpose with which they lived up to the best light they had, will be a guarantee of their acceptance with God. Hence, again, it cannot be said of any at the present time, that they have the mark of the beast. But the true church must not come up to the hour of translation encumbered, however unwittingly, with Papal errors and institutions; and before we come upon the issue brought to view in chapter 13: 15–27, light must be given upon the mark of the beast, and an effectual warning be uttered against its reception. The third angel's message, now in full process of accomplishment before us, is therefore timely and important. It is a summons to the faithful to make speedy preparation for the coming issue.

For a full discussion of the subject of the Sabbath, and a history of its change to the first day of the week, showing the part the Papacy has acted therein, the reader is referred to "The History of the Sabbath," by Eld. J. N. Andrews, issued by the S. D. A. Publishing Association, Battle Creek, Mich.

The Punishment of Beast Worshipers. These shall be tormented with fire and brimstone in the presence of the holy angels and of the Lamb. When is this torment inflicted? Some apply it at the end of the future one thousand years, Rev. 20: 2. But we do not think it is of necessity located there. Chapter 19: 20 shows that there is at the second coming of Christ, what may be called a lake of fire and brimstone, into which the beast and false prophet are cast *alive*. This can refer only to the

destruction visited upon them at the commencement, not at the end, of the thousand years. Again, there is a remarkable passage in Isaiah to which we are obliged to refer in explanation of the phraseology of the threatening of the third angel, and which unquestionably describes scenes to take place here at the second advent, and in the desolate state of the earth during the thousand years following. That the language in the Revelation was borrowed from this prophecy can hardly fail to be seen. After describing the Lord's anger upon the nations, the great slaughter of their armies, the departing of the heavens as a scroll, etc., it says: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." Isa. 34: 8–10. And since there is to be a lake of fire at the end of the thousand years, we can only conclude that the destruction of the living wicked at the commencement, and the final doom of all the ungodly at the end, of this period, are very similar.

Duration of the Punishment. The terms forever and ever cannot here denote eternity. For where is this punishment inflicted? On this earth, or where there is succession of day and night. This is further shown from the passage in Isaiah already re-

ferred to, if that is, as we suppose, the language from which this is borrowed, and applies at the same time. That language is spoken of the land of Idumea. But whether we take this to mean literally the land of Edom, south and east of Judea, or to represent, as we think it does, this whole earth at the time when the Lord Jesus shall be revealed from heaven in flaming fire, and the year of recompenses for the controversy of Zion comes, in either case the scene must eventually terminate; for this earth is finally to be made new, cleansed of every stain of sin, every vestige of suffering and decay, and to become the habitation of righteousness and joy throughout eternal ages. The word, *αἰων*, here translated "forever," Schrevelius, in his Greek Lexicon, defines thus: "An age; a long period of time; indefinite duration; time, whether longer or shorter." For a discussion of the meaning of this term, see the work, "Man's Nature and Destiny."

The period of the third message is a time of patience with the people of God. Paul and James both give us instruction on this point. Heb. 10: 36; James 5: 7, 8. Meanwhile this waiting company are keeping the commandments of God, the ten commandments, and the faith of Jesus, all the teachings of Christ and his apostles as contained in the New Testament. The true Sabbath as contained in the commandments is thus brought out in vivid contrast with the counterfeit sabbath, the mark of the beast, which finally distinguishes those who reject the third message.

VERSE 13. And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. 14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. 16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Events grow solemn as we near the end. It is this fact which gives to the third angel's message, now going forth, its unusual degree of solemnity and importance. It is the last warning to go forth prior to the coming of the Son of man. We are fast passing over a line of prophecy which culminates in the revelation of the Lord Jesus from Heaven in flaming fire, to take vengeance on his foes, and to reward his saints. Not only so, but we have come so near its accomplishment that the very next link in the chain is this crowning and momentous event. And time never rolls back. As the river does not flinch and fly as it approaches the precipice, but bears all floating bodies over with resistless power, and as the seasons never reverse their course, but summer follows in the path of the budding fig-tree, and winter treads close upon the falling leaf, so we are borne onward and onward, whether we will or not, whether prepared or not, to the unavoidable and irreversible crisis. Ah! how little dream the

proud professor or the careless sinner of the doom that is impending! And how hard for even those who know and profess the truth to realize it as it is!

John is commanded by a voice from Heaven to write, Blessed are the dead which die in the Lord from henceforth; and the response of the Spirit is, "Yea, that they may rest from their labors, and their works do follow them." From henceforth must signify from some particular point of time. What point? Evidently from the commencement of the message in connection with which this is spoken. But why are they blessed? There must be some special reason for this. Is it not because they escape the time of fearful peril which the saints are to encounter near the close of their pilgrimage? And while they are blessed in this respect, in common with all the righteous dead, they have an advantage over them in being doubtless that company spoken of in Dan. 12: 1, who are raised to everlasting life at the standing up of Michael. Thus escaping the perils through which the rest of the 144,000 pass, they rise and share with them in their final triumph here, and occupy with them their pre-eminent place in the kingdom.* In this way we understand their works follow them: These works are held in re-

* We understand that all who die in this message help compose the 144,000, inasmuch as just that number is sealed in the sealing work of Rev. 7, which is but another prophecy of the third angel's message. Those who, having had an experience in this work, go down into the grave, are an exception to the general statement that they (the 144,000) come up through great tribulation. The

membrance, to be rewarded at the Judgment; and the persons receive the same recompense they would have had, had they lived and faithfully endured all the perils of the time of trouble.

It will be noticed that in this line of prophecy, three angels precede the Son of man on the white cloud, and three are introduced after that symbol. We understand that literal angels are engaged in the scenes here described. The first three have charge of the three special messages, and may also symbolize a body of religious teachers. The message of the fourth angel we understand to be uttered after the Son of man takes his seat upon the white cloud, having finished his priestly work, but before he appears in the clouds of heaven. As the language is addressed to Him who is seated upon the white cloud, having in his hand a sharp sickle ready to reap, it must denote a message of prayer on the part of the church, after their work is done, and probation has ceased, and nothing remains but for the Lord to appear and take his people to himself. It is doubtless the day-and-night cry, spoken of by our Lord in Luke 18 : 7, 8, in connection with the coming of the Son of man. And this prayer will be answered. The elect will be avenged. He that is seated upon the cloud will thrust in his sickle,

fact that they are raised from the dead does not conflict with the testimony of verse 4, that they are "redeemed from among men," that is from among the living; for they are raised only to mortal life, and receive immortality or redemption by translation just like those of the righteous who have never passed through the grave.

and the saints, under the figure of the wheat of the earth, will be gathered to the heavenly garner.

"And He that sat on the cloud," says the prophecy, "thrust in his sickle on the earth; and the earth was reaped." By this language we are carried down past the second advent, with its accompanying scenes of destruction to the wicked, and salvation to the righteous. Beyond these scenes we must therefore look for the application of the following verses:—

VERSE 17. And another angel came out of the temple which is in Heaven, he also having a sharp sickle. 18. And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs.

The last two angels have to do with the wicked—the wicked, most fitly represented by the rich and bloated clusters of the vine of the earth. May it not be that the closing doom of that class, at the end of the thousand years, is here presented, the prophecy thus making a final disposition of both the righteous and the wicked; the righteous clothed with immortality, and safely established in the kingdom, the wicked perishing around the city at the time of its ultimate location upon the earth?

The angel comes out of the temple, where the records are kept, and the punishment is determined. The other angel has power over fire. This may have some connection with the fact that fire is to be the element by which the wicked are at last to be destroyed; although to carry out the figure, the wicked, having been likened to the clusters of the vine of the earth, are said to be cast into the great winepress, which is trodden without the city. And blood comes out of the winepress even to the horses' bridles. We know that the wicked are doomed to be swallowed up at last in a flood of all-devouring flame descending from God out of Heaven. But what preliminary slaughter may take place among the doomed host, we know not. It is not improbable that this language will be literally fulfilled.

As the first four angels of this series denoted a movement on the part of the people of God, the last two may denote the same; for the saints are to have some part to act, in meting out and executing the final punishment of the wicked, 1 Cor. 6 : 2; Ps. 149 : 9.

Thus closes this chain of prophecy—closes as others close, with the complete triumph of God and Christ over all their foes, and with the glorious salvation that awaits the faithful followers of the Prince of life, forever secured.

Chapter XV.

THE SEVEN LAST PLAGUES.

Verse 1. And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 2. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest. 5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in Heaven was opened; 6; And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. 8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Thus reads the fifteenth chapter entire. By it we are carried back to a new series of events.

The whole chapter is but an introduction to the most terrific judgments of the Almighty, that ever have been, or are to be, visited upon this earth in its present state; namely, the seven last plagues. The most that we here behold is a solemn preparation for the outpouring of these unmixed vials. Verse 5 shows that they transpire subsequently to the last ministration in the sanctuary; for the temple is opened before they are poured out. They are given in charge to seven angels, and these angels are clothed in linen pure and white, a fit emblem of the purity of God's righteousness and justice in the infliction of these judgments. They receive these vials from one of the four beasts. These beasts were decided (see Thoughts on chap. 4,) to be a class of Christ's assistants in his sanctuary work. How appropriate, then, that these should be the ones to deliver to the ministers of vengeance, vials to be poured upon those who have slighted Christ's mercy, abused his long-suffering, heaped contumely upon his name, and crucified him afresh in the treatment of his followers! While the seven angels are performing their fearful mission, the temple is filled with the glory of God, and no man, *οὐδεὶς*, no one, no being, referring to Christ and his heavenly assistants, can enter therein. This shows that the work of mercy is closed, and there is no ministration in the sanctuary during the infliction of the plagues; hence they are manifestations of the wrath of God, without any mixture of mercy.

But in this scene the people of God are not forgotten. The prophet is permitted to anticipate a little in verses 2–4, and behold them as victors upon the sea of glass as it were mingled with fire, or sparkling and refulgent with the glory of God, singing the song of Moses and the Lamb. The sea of glass upon which these victors stand, is the same as that brought to view in chapter 4: 6, which was before the throne in Heaven. And as we have no evidence that it has yet changed its location, and the saints are seen upon it, we have here indubitable proof, in connection with chapter 14 : 1–5, that the saints are taken to Heaven to receive a portion of their reward. Thus, like the bright sun bursting through the midnight cloud, some scene is presented, or some promise given to the humble followers of the Lamb, in every hour of temptation, as if to assure and re-assure them of God's love and care for them, and of the certainty of their final reward. Verily the words of the prophet are among the true sayings of God: "Say ye to the righteous that it shall be well with him," but, "woe unto the wicked! it shall be ill with him." Isa. 3: 10, 11.

Chapter XVI.

THE SEVEN LAST PLAGUES POURED OUT.

THIS chapter gives a description of the seven vials of the unmingled wrath of God, and the effects that follow as they are poured upon the earth. Concerning the character and chronology of these plagues, there is a difference of opinion among Bible readers. Our first inquiry, therefore, is, What is the true position on these points? Are they symbolical and mostly fulfilled in the past, as some contend? or are they literal and all future, as others no less confidently affirm? A brief examination of the testimony will, we think, settle conclusively these questions.

VERSE 1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.

This description of the very first plague sets us on the track of their chronology; for it is poured out upon those who have the mark of the beast, and who worship his image,—the identical work against

which the third angel warns us. This is conclusive proof that these judgments are not poured out till after this angel closes his work, and that the very class who hear his warning and reject it, are the ones to receive the first drops from the overflowing vials of God's indignation. Now if these plagues are in the past, the image of the beast and his worship are in the past. If these are past, the two-horned beast, which makes this image, and his work, are in the past. If these are past, then the third angel's message, which warns us in reference to this work, is in the past; and if this is past, that is, ages in the past, where this view locates the commencement of the plagues, then the second and first messages, which precede that, are also ages in the past. Then the prophetic periods on which that message is based, especially the 2300 days, ended ages ago. And if this is so, the 70 weeks of Dan. 9 are thrown wholly into the Jewish dispensation, and the great proof of the Messiahship of Christ is destroyed. But it has been shown on chapters 7, 13, and 14, that the first and second messages have been given in our own day; that the third is now in process of accomplishment; that the two-horned beast has come upon the stage of action, and is preparing to act the part assigned him; and that the formation of the image, and the enforcement of the worship are just in the future. And unless all these positions can be overthrown, the seven last plagues must be assigned to the future.

But there are other reasons for locating them in the future and not in the past:—

1. Under the fifth plague, men blaspheme God because of their *sores*, the same sores, of course, caused by the outpouring of the first plague. This shows that these plagues all fall upon the *same generation* of men, some being no doubt swept off by each one, but yet some surviving through the terrible scenes of them all; a fact utterly subversive of the position that they commenced far in the past, and occupy centuries each in their fulfillment; for how then could those who experience the first plague be alive under the fifth?

2. These plagues are the wine of God's wrath without mixture, threatened by the third angel, chap. 14 : 10; 15 : 1. Such language cannot be applied to any judgments visited upon the earth while Christ pleads between his Father and our fallen race. Hence we must locate them in the future, when probation shall have closed.

3. Another and more definite testimony as to the commencement and duration of these plagues, is found in chap. 15: 8: "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled." The temple here introduced is evidently that which is mentioned in chap. 11: 19, where it says, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." In other words, we have before us the

heavenly sanctuary. The testimony is, then, that when the seven angels with the seven golden vials receive their commission, the temple is filled with smoke from the glory of God, and no man can enter into the temple, or sanctuary, till they have fulfilled their work; there will therefore be no ministration in the sanctuary during this time; consequently these vials are not poured out till the close of the ministration in the tabernacle above, but immediately follow that event; for Christ is then no longer a mediator; mercy, which has long stayed the hand of vengeance, pleads no more; the servants of God are sealed. What could then be expected but that the "storm of vengeance should fall," and earth be swept with the besom of destruction?

Having now shown the chronology of these judgments, that they are before us in the very near future, treasured up against the day of wrath, we proceed to inquire into their nature, and what will result when the solemn and fearful mandate shall go forth from the temple to the seven angels, saying, "Go your ways, and pour out the vials of the wrath of God upon the earth." Here we are called to look into the "armory of the Lord," and behold the "weapons of his indignation." Jer. 50: 25. Here are brought forth the treasures of hail, which have been reserved against the time of trouble, against the day of battle and war. Job 38: 22, 23.

The Vials and their Effects. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men

which had the mark of the beast, and upon them which worshipped his image."

We know of no reason why we should not regard this as strictly literal. These plagues are almost identical with those which God inflicted upon the Egyptians as he was about to deliver his people from the yoke of bondage; the literality of which we have never heard called in question. God is now about to crown his people with their final deliverance and redemption, and his judgments will be manifested in a manner no less literal and terrible. What the sore here threatened is, we are not informed. Perhaps it may be similar to the parallel plague which fell upon Egypt. Ex. 9: 8–11.

VERSE 3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

Probably a more infectious and deadly substance can scarcely be conceived of than the blood of a dead man; and the thought that the great bodies of water on the earth, which are doubtless meant by the term sea, will be changed to such a state under this plague, presents a fearful picture. We have here the remarkable fact that the term, living soul, is applied to irrational animals, the fish and living creatures of the sea. This is, we believe, the only instance of such an application in the English version; in the original, however, it occurs frequently; showing that the term, as applied to man in the beginning, Gen. 2: 7, cannot be taken to show that he is endowed with any immaterial and immortal essence.

VERSE 4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6. For they have shed the blood of saints, and prophets, and thou hast given them blood to drink; for they are worthy. 7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

Such is the description of the terrible retribution for the "blood of saints," shed by violent hands, which will be given to those who have done, or wished to do, such deeds. And though we can hardly conceive of the horrors of that hour, when the fountains and rivers of water shall be like blood, the justice of God will stand vindicated, his judgments approved. Even the angels are heard exclaiming, Thou art righteous, O Lord, because thou hast judged thus; for they have shed the blood of saints and prophets. Even so, Lord God Almighty, true and righteous are thy judgments.

It may be asked how the last generation of the wicked can be said to have shed the blood of saints and prophets, since the last generation of saints are not to be slain. A reference to Matt. 23: 34, 35; 1 John 3: 15, will explain. These scriptures show that guilt attaches to motive no less than to action. And no generation ever formed a more determined purpose to give the saints to indiscriminate slaughter than the present one will, not far in the future. See chap. 12: 17; 13: 15. In motive and purpose they do shed the blood of saints and prophets.

It would seem that not one of the human race could survive a long continuance of a plague so terrible as this. We hence conclude that this one may be limited in its duration, as was the similar one on Egypt. Ex. 7: 17–21.

VERSE 8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. 9. And men were scorched with great heat and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory.

It is worthy of notice that every succeeding plague tends to augment the calamity of the previous ones, and heighten the anguish of the guilty sufferers. We have now a noisome and grievous sore preying upon men, inflaming their blood, and pouring its feverish influence through their veins. In addition to this they have only blood to allay their burning thirst; and, as if to crown all, power is given unto the sun, and he pours upon them a flood of liquid fire, and they are scorched with great heat. Here, as the record runs, their woe first finds utterance in horrid blasphemy.

VERSE 10. And the fifth angel poured out his vial upon the seat of the beast: and his kingdom was full of darkness; and they gnawed their tongues for pain, 11, And blasphemed the God of Heaven because of their pains and their sores, and repented not of their deeds.

An important fact is established by this testimony: It is, that the plagues do not at once destroy all their victims; for some who were at first smit-

ten with sores, we find still living under the fifth vial, and gnawing their tongues for pain. An illustration of this vial will be found in Ex. 10:21–23. It is poured upon the seat of the beast, the papacy. The seat of the beast is wherever the papal see is located, which thus far has been, and we think will continue to be, the city of Rome. "His kingdom," probably embraces all those who are subjects of the pope in an ecclesiastical point of view.

As those who place the plagues in the past, have the first five already wholly accomplished, we here pause a moment to inquire where in past ages the judgments here threatened have been fulfilled. Can judgments so terrible be inflicted and nobody know it? Then where is the history of the fulfillment? When did a noisome and grievous sore fall upon a specified and extensive portion of mankind? When did the sea become as the blood of a dead man, and every living soul die in it? When did the fountains and rivers become blood, and people have blood to drink? When did the sun so scorch men with fire as to extort from them curses and blasphemy? And when did the subjects of the beast gnaw their tongues for pain, and at the same time blaspheme God on account of their sores? Interpreters who thus foolishly put such scenes in the past, where a shadow of fulfillment cannot be shown, openly invite the scoffs and ridicule of the skeptic and infidel against God's holy book, and furnish them with potent weapons for their nefarious work. In these

plagues, says Inspiration, is *filled up* the wrath of God; but if they can be fulfilled and nobody know it, who shall henceforth consider his wrath so terrible a thing, or shrink from his judgments when they are threatened?

VERSE 12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. 13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

What is the great river Euphrates, which is the object of this vial? One view is that it is the literal river Euphrates in Asia; the other is, that it is a symbol of the nation occupying the territory through which that river flows. We incline to the latter opinion for the following reasons:—

1. It would be difficult to see what end would be gained by the drying up of the literal river, as that would not offer an obstruction at all serious to the progress of an advancing army. And it should be noticed that the drying up takes place to prepare the way of the *kings* of the East, that is, regular military organizations, and not a promiscuous and

unequipped crowd of men, women, and children, like the children of Israel at the Red Sea, or at the Jordan. The Euphrates is only about 1,400 miles in length, or about one-third the size of the Mississippi. Cyrus, without difficulty, turned the whole river from its channel at his siege of Babylon; and notwithstanding the numerous wars that have been carried on along its banks, and the mighty hosts that have crossed and re-crossed its stream, we have never yet read that it had to be once dried up to let them pass.

2. It would be as necessary to dry up the river Tigris as the Euphrates, the source of the former being only fifteen miles from the latter, in the mountains of Armenia, and it running nearly parallel with, and but a short distance from, the latter throughout its whole course. Yet the prophecy says nothing of the Tigris.

3. The *literal* drying up of rivers we understand takes place under the fourth vial, when power is given to the sun to scorch men with fire. Under this plague occur beyond question the scenes of drouth and famine so graphically described by Joel, Chap. 1 : 14–20 ; and as one result of these, it is expressly stated that "*the rivers of waters are dried up.*" The Euphrates will probably be no exception to this ; hence, not much would remain to be literally dried up under the sixth vial.

4. These plagues, from the very nature of the case, must be manifestations of wrath and judg-

ments upon men. But if the drying up of the literal Euphrates is all that is brought to view, this plague is not of such a nature, and turns out to be no serious affair, after all.

These objections existing against considering it a literal river, watered by that river, it must be understood figuratively as symbolizing the power holding possession of the territory, which is the Ottoman or Turkish empire.

1. It is so used in other places in the Scriptures. See Isa. 8:7; Rev. 9:14. In this latter text, all must concede that the Euphrates symbolizes the Turkish power; and being the first and only other occurrence of the word in the Revelation, it may well be considered as governing its use in this book.

2. The drying up of the river in this sense would be the consumption of the Turkish empire, accompanied with more or less destruction of its subjects. Thus we should have literal judgments upon men, as the result of this plague, as in the case of all the others.

But, it may be objected to this, that while contending for the literality of the plagues, we nevertheless make one of them a symbol. We answer, No. A power is introduced, it is true, under the sixth vial, in its symbolic form, just as it is under the fifth, where we read of the seat of the beast, which is a well-known symbol; or as we read again in the first plague of the mark of the beast, his image and its worship, which are also symbols. All that we contend for is the literality of the judg-

ments that result from each vial, which are literal in this case, as in all the rest.

Again, it may be asked how the way of the kings of the East will be prepared by the drying up, or consumption, of the Ottoman power? The answer is obvious. For what is the way of these kings to be prepared? Ans. To come up to the great battle. Where is the battle to be fought? At Jerusalem. See Joel and Zephaniah. But Jerusalem is in the hands of the Turks. They hold possession of the land of Palestine and the sacred sepulchers. This is the bone of contention. On these the nations have fixed their covetous and jealous eyes. But though Turkey now possesses them, and others want them, it is nevertheless thought necessary to the tranquility of Europe that Turkey should be maintained in her position, in order to preserve, what is called the "balance of power." Her office therefore at present seems to be merely like that of a large distended shell, which, so long as it can be kept from collapsing, serves to separate belligerent and hostile powers. Therefore the allied powers of Europe are pledged to sustain the integrity of the Sultan's throne. By them alone it is now maintained, and when they shall withdraw their hands, and leave it to itself, as we believe they will do under the sixth plague, that symbolic river will be clean dried up, Turkey will be no more, and the way will be all open for the nations to rush to the Holy Land. The kings of the East, the nationalities, powers, and kingdoms lying east of Palestine, will

act a conspicuous part in the matter ; for Joel says in reference to this scene, Let "the heathen" be wakened and come up to the valley of Jehoshaphat.

Those who place five of the plagues in the past, and contend that we are now living under the sixth, urge as one of their strongest arguments the fact that the Turkish empire is now wasting away ; which takes place under the sixth vial. We reply, The event that takes place under the sixth vial, is the entire and utter consumption of that power, not its preliminary state of decay, which is all that we now witness. But it is necessary that the empire should for a time grow weak and powerless, in order to its utter dissolution when the plague shall come. This preliminary condition we now behold; the full end cannot be far in the future.

Another event to be noticed under this plague, is the issuing forth of the three unclean spirits to gather the nations to the great battle. We regard the agency now already abroad in the world, and known as Modern Spiritualism, as the means to be employed in this work. But the question may be asked, how we can think that a work is designated by it, which is already going on, when the spirits are not introduced into the prophecy until the sixth plague, which is still future.

We answer that in this, as in many other things, the agencies which Heaven designs to employ in the accomplishment of certain ends, are being for a while trained to the part which they are to act. Thus before the spirits can have such absolute au-

thority over the race as to gather them to battle against the King of kings and Lord of lords, they must first win their way among the nations of the earth, and cause their teaching to be received as of divine authority, and their word as law. This work they are now doing; and when they shall have once gained due influence over the nations in question, what fitter instruments could be employed to gather them to so rash and hopeless an enterprise?

To many it may seem incredible that the nations should be willing to engage in such an unequal warfare as to go up to battle against the Lord of hosts; but it is one province of these spirits of devils to deceive; for they go forth working miracles, and thereby deceive the kings of the earth that they should believe a lie.

The sources from which these spirits issue, denote that they will work among three great religious divisions of mankind, represented by the dragon, beast, and false prophet, or, Paganism, Catholicism, and Protestantism.

But what is the force of the exhortation in verse 15? Probation must have closed, and Christ have left his mediatorial position, before the plagues begin to fall. And is there danger of falling after that? It will be noticed that this warning is spoken in connection with the working of the spirits. We infer, therefore, that it goes back and is applicable from the time these spirits begin to work, to the close of probation; that by an interchange of tenses, common to the Greek language, the present

tense is put for the past; as if it had read, Blessed is he that hath watched and kept his garments; as the shame and nakedness of all who have not done this, will at this time especially appear.

"And he gathered them." Who are the ones here spoken of, to be gathered? and what agency is to be used in gathering them? If the word *them* refers to the kings of verse 14, it is certain that no good agency would be made use of to gather them; and if the spirits are referred to by the word *he*, why is it in the singular number? The peculiarity of this construction has led some to read the passage thus: And he [Christ] gathered them [the saints] into a place called in the Hebrew tongue, Armageddon [the illustrious city, or New Jerusalem]. But this position is untenable. The following criticism, which appeared not long since in a religious magazine, seems to shed the true light upon this passage. The writer says:—

"It seems to me that verse 16 is a continuation of verse 14, and that the antecedent of αὐτοὺς [them] is 'the kings' mentioned in verse 14. For this latter verse says, 'Which go forth unto the kings of the earth, and of the whole world, to gather *them*,' etc., and in verse 16 it says, 'And *he* gathered *them*.' Now, in the Greek, 'a neuter plural regularly takes a verb in the singular.' (See Sophocles' Greek Grammar, § 151, 1.) Might not, therefore, the subject of the verb συνήγαγεν [gathered,] (verse 16,) be τα πνεύματα [the spirits,] of verse 14,

and thus the 'gathering' mentioned in the two verses, be *one* and the *same?*

"And if this is to be a gathering of 'the kings of the earth, and of the whole world,' will it not be for the purpose mentioned in the text, viz., 'to gather them to the *battle* of that great day of God Almighty?'"

In accordance with this criticism we find several translations using the plural instead of the singular pronoun.

Mr. Wakefield in his translation of the New Testament renders this verse thus: "And *the spirits* gathered the kings together at a place called in Hebrew, Armageddon."

The Syriac Testament reads: "And *they* collected them together in a place called in Hebrew, Armageddon."

Sawyer's translation renders it: "And *they* assembled them in the place called in Hebrew, Armageddon."

Mr. Wesley's version of the New Testament reads: "And *they* gathered them together to the place which is called in the Hebrew, Armageddon."

Whiting's translation gives it: "And *they* gathered them into a place called in Hebrew, Armageddon."

Prof. Stuart of Andover College, a distinguished critic, though not a translator of the Scriptures, render it: "And THEY gathered them together," etc. De Wette, a German translator of the Bible, gives it the same turn as Stuart and the others.

Mr. Albert Barnes, whose Notes on the New Testament are so extensively used, refers to the same grammatical law as suggested by the criticism above quoted, and says, "The authority of De Wette and Prof. Stuart is sufficient to show that the construction which they adopt is authorized by the Greek, as indeed no one can doubt, and perhaps this construction accords better with the context than any other construction proposed." Thus it will be seen that there are weighty reasons for reading the text, "*they* gathered them together," etc., instead of "*he* gathered." And by these authorities it is shown that the persons gathered are the minions of Satan, not saints; that it is the work of the spirits, not of Christ; and that the place of assemblage is not in the New Jerusalem at the marriage supper of the Lamb, but at Armageddon (or Mount Megiddo), "at the battle of that great day of God Almighty."

Mount Megiddo, overlooking the plain in the half tribe of Manasseh, was the place in which Barak and Deborah destroyed Sisera's army, and in which Josiah was routed by Pharaoh Necho.

VERSE 17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done. 18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness

of his wrath. 20. And every island fled away, and the mountains were not found. 21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Thus has inspiration described to us the last judgment which God has appointed to rebellious man in his present state. Some of the plagues we have seen are local in their application; but this one is poured out into the air. The air envelops the whole earth; hence we may conclude that this plague will envelop equally the habitable globe. It will be universal. The air will be tainted.

The gathering of the nations having taken place under the sixth vial, the battle remains to be fought under the seventh; and we here find brought to view the instrumentalities with which God will slay the wicked. At this time it may be said, "The Lord hath opened his armory, and brought forth the weapons of his indignation."

There were voices. Above all will be heard the voice of God. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake. But the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:16. See also Jer. 25:30; Heb. 12:26. This will cause the great earthquake such as was not since men were upon the earth.

And thunders and lightnings. Allusion again to the judgments of Egypt. See Ex. 9:23. The

great city is divided into three parts; that is, the three grand divisions of the false and apostate religion of the world (the great city), Paganism, Catholicism, and backslidden Protestantism, seem to be set apart each to receive its appropriate doom. The cities of the nations fall. Universal desolation spreads over the earth. Every island flees away and the mountains are not found. And great Babylon comes in remembrance before God. Read her judgments more fully in chap. 18.

Some faint idea of the terrible effect of such a scene as is here predicted, may be inferred from the following sketch of a hailstorm on the Bosporus, by our countryman, the late Commodore Porter, in his "Letters from Constantinople and its Environs," vol. i., p. 44. He says:—

"We had got perhaps a mile and a half on our way, when a cloud, rising in the west, gave indications of approaching rain. In a few minutes we discovered something falling from the heavens with a heavy splash, and with a whitish appearance. I could not conceive what it was, but observing some gulls near, I supposed it to be them darting for fish; but soon after discovered that they were large balls of ice falling. Immediately we heard a sound like rumbling thunder, or ten thousand carriages rolling furiously over the pavement. The whole Bosporus was in a foam, as though heaven's artillery had been charged upon us and our frail machine. Our fate seemed inevitable; our umbrellas were raised to protect us; the lumps of ice stripped them into rib-

bons. We fortunately had a bullock's hide in the boat, under which we crawled, and saved ourselves from further injury. One man of the three oarsmen had his hand literally smashed; another was much injured in the shoulder; Mr. H. received a blow in the leg; my right hand was somewhat disabled, and all more or less injured.

"It was the most awful and terrific scene I ever witnessed, and God forbid that I ever should be exposed to another! Balls of ice as large as my two fists fell into the boat, and some of them fell with such violence as certainly to have broken an arm or leg had they struck us in those parts. One of them struck the blade of an oar and split it. The scene lasted perhaps five minutes; but it was five minutes of the most awful feelings I ever experienced. When it passed over, we found the surrounding hills covered with masses of ice; I cannot call it hail; the trees stripped of their leaves and limbs; and everything looking desolate. The scene was awful, beyond all description!

"I have witnessed repeated earthquakes; the lightning has played, as it were, about my head; the wind roared, and the waves at one moment have thrown me to the sky, and the next have sunk me into a deep abyss. I have been in action, and have seen death and destruction around me in every shape of horror; but I never before had the feeling of awe which seized me on this occasion, and still haunts, and I fear forever will haunt, me. My porter, the boldest of my family, who had ventured an instant

from the door, had been knocked down by a hail-stone, and had they not dragged him in by the heels, would have been battered to death. Two boatmen were killed in the upper part of the village, and I have heard of broken bones in abundance. Imagine to yourself the heavens suddenly frozen over, and as suddenly broken to pieces in irregular masses of from half a pound to a pound weight, and precipitated to the earth."

Reader, if such were the desolating effects of a hail-storm of ice, which discharged stones the size of a man's fist, weighing at most a pound or so, who can depict the consequences of that coming storm in which ,'EVERY STONE" shall be of the weight of a talent? As sure as God's word is truth, he is thus soon to punish a guilty world. May it be ours, according to the promise, to have "sure dwellings" and "quiet resting places" in that terrific hour. Isa. 32:18, 19.

And there fell upon men a great hail out of heaven. This is the last instrumentality brought to bear upon the shelterless heads of the wicked—the bitter dregs of the seventh vial. God has solemnly declared to the wicked, saying, "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding-place." Isa. 28:17. See also Isa. 30:30. And he asks Job if he has seen the treasures of the hail, which he has reserved against the time of trouble, against the day of battle and war. Job 38:22, 23.

Every stone about the weight of a talent. A talent, according to various authorities, as a weight, is about fifty-seven pounds avoirdupois. What could withstand the force of stones of such an enormous weight falling from heaven? But mankind, at this time, will have no shelter. The cities have fallen in a mighty earthquake, the islands have fled away, and the mountains are not found. Again the wicked give vent to their woe in blasphemy; for the plague of the hail is "exceeding great."

"And there came a great voice out of the temple of Heaven from the throne, saying, It is done!" Thus all is finished. The cup of human guilt has been filled up. The last soul has availed itself of the plan of salvation. The books are closed. The number of the saved is completed. The final period is placed to this world's history. The vials of God's wrath are poured out upon a corrupt generation. The wicked have drunk them to the dregs, and sunk into the realm of death for a thousand years. Reader, where do you wish to be found after that great decision?

But what is the condition of the saints while the "overflowing scourge" is passing over? They are the special subjects of God's protection, without whose notice not a sparrow falls to the ground. Many are the promises which come crowding in to afford them comfort, summarily contained in the beautiful and expressive language of the psalm, which alone we have space to quote:—

Ps. 91:2–10. "I will say of the Lord, he is my

refuge and my fortress ; my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust ; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night ; nor for the arrow that flieth by day ; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation ; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Chapter XVII.

BABYLON—THE MOTHER.

VERSE 1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; 2; With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3. So he carried me away in the Spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. 4. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5: And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.

In verse 19 of the preceding chapter, we were informed that "great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." The apostle now takes up more particularly the subject of this Great Babylon; and in order to a full presentation of it, goes back and gives some of the facts of her past history. That this apostate woman is a symbol of the Roman Catholic church, is generally believed by Protestants.

Between this church and the kings of the earth there has been illicit connection, and with the wine of her fornication, or her false doctrines, the inhabitants of the earth have been made drunk.

This prophecy is more definite than others applicable to the Roman power, in that it distinguishes between church and State. We here have the woman, the church, seated upon a scarlet-colored beast, the civil power, by which she is upheld, and which she controls and guides to her own ends, as a rider controls a horse.

The vesture and decorations of this woman, as brought to view in verse 4, are in striking harmony with the application made of this symbol ; for purple and scarlet are the chief colors in the robes of popes and cardinals ; and among the myriads of precious stones which adorn her service, according to an eye-witness, silver is scarcely known, and gold itself looks but poorly. And from the golden cup in her hand, symbol of purity of doctrine and profession, which should have contained only that which is pure, upright, and in accordance with truth, there came forth only abominations, and wine of her fornication, fit symbol of her abominable doctrines, and still more abominable practices.

This woman is explicitly called Babylon. Is Rome, then, Babylon, to the exclusion of all other religious bodies ? No ; from the fact that she is called the *mother* of harlots, which shows that there are other independent religious organizations, which constitute the apostate daughters, and belong to the same great family.

VERSE 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration. 7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

Why should John wonder with great astonishment when he saw the woman drunken with the blood of saints? Was persecution of the people of God any strange thing in his day? Had he not seen Rome launch its most fiery anathemas against the church, being himself in banishment under its cruel power at the time he wrote? Why, then, should he be astonished as he looked forward and saw Rome still persecuting the saints? The secret of his wonder was just this: All the persecution he had witnessed had been from pagan Rome, the open enemy of Christ. It was not strange that pagans should persecute Christ's followers. But when he looked forward and saw a church professedly *Christian*, persecuting the followers of the Lamb, and drunken with their blood, he could but wonder with great amazement.

VERSE 8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10. And there are seven kings; five are fallen, and one is, and the other is not yet come;

and when he cometh, he must continue a short space. 11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

The beast of which the angel here speaks is evidently the scarlet beast. A wild beast like the one thus introduced, is the symbol of an oppressive and persecuting power; and while the Roman power, as a nation, had a long, uninterrupted existence, it passed through certain phases, during which this symbol would be inapplicable to it, and during which time, consequently the beast, in such prophecies as the present, might be said not to be, or not to exist. Thus: Rome in its pagan form was a persecuting power in its relation to the people of God, during which time it constituted the beast that was. But the empire was nominally converted to Christianity. There was a transition from paganism to another phase of religion, falsely called Christian; and during a brief period, while this transition was going on, it lost its ferocious and persecuting character, and then it could be said of the beast, that it was not. Time passed on, and it degenerated into popery, and again assumed its blood-thirsty and oppressive character, and then constituted the beast that "yet is," or in John's day was to be.

The seven heads are explained to be, first, seven mountains, and then seven kings or forms of government; for the expression in verse 10, "and *there* are seven kings," should read, and *these* are seven kings. Five are fallen, says the angel, or passed away; one is; the sixth was then reigning: another was to

come, and continue a short space ; and when the beast re-appeared in its bloody and persecuting character, it was to be under the eighth form of government which was to continue till the beast went into perdition. The seven forms of government that have existed in the Roman empire, are usually enumerated as follows: 1. Kingly. 2. Consular. 3. Decemvirate. 4. Dictatorial. 5. Triumvirate. 6. Imperial ; and 7. Papal. Kings, Consuls, Decemvirs, Dictators, and Triumvirs, had passed away in John's day. He was living under the imperial form. Two more were to arise after his time. One was only to continue a short space, and hence is not usually reckoned among the heads ; while the last, which is usually denominated the seventh, is in reality the eighth. The head which was to succeed the imperial and continue a *short space* could not be the papal ; for that has continued longer than all the rest put together. We understand, therefore, that the papal head is the eighth, and that a head of short continuance intervened between the imperial and papal. In fulfillment of this, we read that after the imperial form had been abolished, there was a ruler who, for about the space of 60 years, governed Rome under the title of the " Exarchate of Ravenna." Thus we have the connecting link between the imperial and papal heads. The third phase of the beast that was, and is not, and yet is, is the Roman power under the rule of the papacy, and in this form it ascends out of the bottomless pit, or bases its power on pretensions which have no foundation but a mixture of Christian errors and pagan superstitions.

VERSE 12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13. These have one mind, and shall give their power and strength unto the beast. 14. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.

On the subject of the ten horns, there is no controversy. All agree that they symbolize the ten kingdoms that arose out of the Roman empire, namely, the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. They receive power one hour [Gr. ὥρα, *hora*, an indefinite space of time,] with the beast; that is, they reign a length of time *contemporaneously* with the beast, during which time they give to it their power and strength.

Croly in his work on the Apocalypse, offers this comment on verse 12: "The prediction defines the epoch of the papacy by the formation of the ten kingdoms of the western empire. 'They shall receive power *one hour* with the beast.' The translation should be, 'in the same era' (μίαν ὥραν). The ten kingdoms shall be *contemporaneous*, in contradistinction to the 'seven heads,' which were *successive*."

This language must refer to the past, when the kingdoms of Europe were unanimous in giving their support to the papacy, and upholding it in all its pretensions. It cannot apply to the future; for after the commencement of the time of the end, they were to take away its power, and consume and destroy

it to the end ; Dan. 7 : 26 ; and the treatment which these kingdoms are finally to bestow upon it, is expressed in verse 16, where it is said that they shall hate the harlot, make her desolate and naked, eat her flesh, and burn her with fire.

These make war with the Lamb, verse 14. Here we are carried into the future to the time of the great and final battle ; for at this time the Lamb has assumed the title of King of kings and Lord of lords, a title which he does not assume till his second coming. Chap. 19 : 11–16.

VERSE 15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues. 16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

In verse 15, we have simply a definition of the scripture symbol of waters ; they denote peoples, multitudes, nations, and tongues. The angel told John, while calling his attention to this subject, that he would show him the judgment of this great harlot. In verse 16, that judgment is specified. This chapter, has, we think, more especial reference to the old mother, or Catholic Babylon. In the next chapter, if we mistake not, we find brought to view the character and destiny of another great branch of Babylon, namely, the harlot daughters.

Chapter XVIII.

BABYLON—THE DAUGHTERS.

VERSE 1. And after these things I saw another angel come down from Heaven, having great power; and the earth was lightened with his glory. 2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Some movement of mighty power is symbolized in these verses. The consideration of a few facts will guide us unmistakably to the application. In chapter 14, we had a message announcing the fall of Babylon. Babylon is a term which embraces not only the Roman Catholic church, but religious bodies which have sprung from her, bringing many of her errors and traditions along with them.

The fall of Babylon here spoken of cannot be literal destruction; for there are events to take place in Babylon after her fall, which utterly forbid this idea; as, for instance, the people of God are there after her fall, and are called out in order that they may not

receive of her plagues; and in these plagues is embraced her literal destruction. The fall is therefore a moral one; for the result of it is, that Babylon becomes the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird; she, as a consequence of her fall, piles up an accumulation of sins even to the heavens, and becomes subject to the judgments of God which can no longer be delayed.

And since the fall here introduced is a moral one, it must apply to some branch of Babylon besides, or outside of, the pagan or papal divisions; for the false character of the one, and the corrupt character of the other, of these was fully developed before they were introduced into prophecy. And, further, as this fall is said to occur but a short period before Babylon's final destruction, certainly this side of the rise and blasphemous career of the papal church, this testimony cannot apply to any religious organizations but such as have sprung from that church. These started out on reform. They run well for a season, and had the approbation of God; but fettering themselves with creeds, they have failed to keep pace with the advancing light of God's truth, and hence have been left in a position where they will finally develop a character as evil and odious in the sight of God, as that of the church from which they first started out as dissenters or reformers. As the point before us is to many a very sensitive one, we will let members of these various denominations here speak for themselves.

The *Tennessee Baptist* says: "This woman [popery] is called the *mother* of harlots and abominations. Who are the daughters? The Lutheran, the Presbyterian, and the Episcopalian churches are all branches of the [Roman] Catholic. Are not these denominated 'harlots and abominations' in the above passage? *I so decide.* I could not with the stake before me decide otherwise. Presbyterians and Episcopalians compose a part of Babylon. They hold the distinctive principles of *Papacy, in common* with Papists."

Alexander Campbell says: "The worshiping establishments now in operation throughout Christendom, incased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots—the Church of Rome."

Again he says: "A reformation of popery was attempted in Europe full three centuries ago. It ended in a Protestant hierarchy, and swarms of dissenters. Protestantism has been reformed into Presbyterianism—that into Congregationalism—and that into Baptistism, etc., etc. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyanism. All of them retain in their bosom,—in their ecclesiastic organizations, worship, doctrines, and observances,—various relics of popery. They are at best a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power

and progress of the gospel in their hands."—*On Baptism*, p. 15.

Mr. O. Scott (Wesleyan Methodist,) says: "The church is as deeply infected with a desire for worldly gain as the world.

"The churches are making a god of this world.

"Most of the denominations of the present day might be called *churches of the world*, with more propriety than churches of Christ.

"The churches are so far gone from primitive Christianity that they need a fresh regeneration—a new kind of religion."

Says the *Golden Rule:* "The Protestants are out-doing the Popes in splendid, extravagant folly in church building. Thousands on thousands are expended in gay and costly ornaments to gratify pride and a wicked ambition, that might and should go to redeem the perishing millions! Does the evil, the folly, and the madness of these proud, formal, fashionable worshipers, stop here?

"These splendid monuments of popish pride, upon which millions are squandered in our cities, virtually exclude the poor for whom Christ died, and for whom he came *especially* to preach."

The report of the Michigan Yearly Conference, published in the *True Wesleyan* of Nov. 15, 1851, says: "The world, commercial, political, and ecclesiastical are alike, and are together going in the broad way that leads to death. Politics, commerce, and nominal religion, all connive at sin, reciprocally aid each other, and unite to crush the poor. False-

hood is unblushingly uttered in the forum and in the pulpit; and *sins that would shock the moral sensibilities of the heathen, go unrebuked in all the great denominations of our land.* These churches are like the Jewish church when the Saviour exclaimed, 'Woe unto you, scribes and Pharisees, hypocrites.'" It is certainly no better now.

Robert Atkins, in a sermon preached in London, says: "The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to *suffer* with Christ, but they shrink even from reproach.

"Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but alas! they cry, 'We are rich, and increased in goods, and stand in need of nothing.'"

Abundance of similar testimony might be produced, from persons in high standing in these various denominations, written, not for the purpose of being captious and finding fault, but from a vivid sense of the fearful condition to which these churches have fallen. The term Babylon, as applied to them, is not a term of reproach, but is simply expressive of the confusion and diversity of sentiment that exists among them. Babylon need not have fallen, but might have been healed, Jer. 51: 9, by the reception of the truth. Rejecting it,

confusion and dissensions still reign within her borders, and worldliness and pride are fast choking out every plant of heavenly growth.

But at what time do the verses now before us have their application? When may the movement here symbolized be looked for? If the position we have taken is correct, that these churches, this branch of Babylon, experienced a moral fall by the rejection of the first message of chapter 14, the announcement in the chapter under consideration could not have gone forth previous to that time. It is, then, either synonymous with the message of the fall of Babylon, in chapter 14, or it is given at a later period than that. Is it synonymous with that? It is not; for that merely announces the fall of Babylon, while this adds several particulars, which at that time were neither fulfilled nor in the process of fulfillment. As we are therefore to look this side of 1844, where the previous message went forth, for the announcement brought to view in this chapter, we inquire, Has any such message been given since that time to the present? The answer must still be in the negative; hence this message is yet future. But we are now having the third angel's message, which is the last to be given before the coming of the Son of Man. We are therefore held to the conclusion that the first two verses of this chapter constitute a feature of the third message, to appear when this message shall be proclaimed with power, and the whole earth be lightened with its glory.

The work brought to view in verse 2, is in proc-

ess of accomplishment, and will soon be completed, by the work of spiritualism. Spirits of devils are secretly but rapidly working their way into the religious denominations above referred to, the creeds of which, having been formulated under the influence of the wine [errors] of Babylon, render these denominations unable to resist their insidious approach.

Verse 3 shows the wide extent of the influence of Babylon, and the evil that has resulted from her course, and hence the justness of her punishment. The merchants of the earth are waxed rich through the *abundance* of her delicacies. Who take the lead in all the extravagances of the age? Church members. Who load their tables with the richest and choicest viands? Church members. Who are foremost in extravagance in dress, and all costly attire? Church members. Who are the very personification of pride and arrogance? Church members. Where shall we look for the very highest exhibition of the luxury, vain show, and pride of life, resulting from the vanity and sin of the race? Ans. To a modern church assembly on a pleasant Sunday.

But there is a redeeming feature in this picture. Degenerate as Babylon has become as a body, there are exceptions to the general rule; for God has still a people there; and she must be entitled to some regard on their account until they are called from her communion. Nor shall we have to wait long for this call; for soon, if we mistake not, Babylon will become so fully leavened with the influence of these evil agents, that her condition will be fully

manifest to all the honest in heart, and the way be all prepared for the work which the apostle now introduces.

VERSE 4. And I heard another voice from Heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5. For her sins have reached unto Heaven, and God hath remembered her iniquities. 6. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. 7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.

The voice coming from Heaven, denotes that it will be a message of power, attended with heavenly glory. The fact that God's people are called out so as not to be partakers of her sins, shows that it is not till a certain time that people become guilty by being connected with Babylon; and this explains how it can be said of the 144,000, Rev. 14 : 4, many of whom are the very ones here called out, that they were not defiled with women.

Verses 6 and 7 we regard as a prophetic declaration that she will be rewarded or punished according to her works. As she has filled up the cup of persecution to the saints, so the angel of the Lord will persecute her, Ps. 35 : 6, and judgments from on high will bring upon her, in a two-fold degree,

the evil which she thought to bring upon the saints.

The day in which her plagues come, mentioned in verse 8, must be a prophetic day, or at least cannot be a literal day; for it would be impossible for famine to come in that length of time. The plagues of Babylon are without doubt the seven last plagues which have been already examined; and we infer from the language of this verse, in connection with Isa. 34 : 8, that a year will be occupied in that terrible visitation.

VERSE 9. And the kings of the earth, who have commited fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning, 10, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. 11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

The infliction of the very first plague must result in a complete suspension of traffic in those articles of luxury for which Babylon is noted. And when the merchants of these things, who are to a great extent citizens of this symbolic city, and who have been made rich by their traffic in these things, suddenly find themselves and their neighbors smitten with putrefying sores, their traffic suspended, and their vast stores of merchandise on hand, but none to buy them, they lift up their voices in lamentation for the fate of this great city; for if there is anything which will draw from the men of this generation a *sincere* cry of distress, it is that which

touches their treasures. And there is a fitness in this retribution. They who but a short time before had issued a decree that the saints of God should neither buy nor sell, now find themselves put under the same restriction by a far more effectual process.

The question may arise how persons involved in the same calamity can stand *afar off* and lament etc. But it must be remembered that this desolation is brought to view under a figure; and that figure is a city visited with destruction. Should calamity come upon a literal city, it would be natural for its inhabitants to flee from that city, if they had opportunity, and standing afar off, lament its fall; and just in proportion to their terror and amazement at the evil impending, would be the distance at which they would stand from their devoted city. Now the figure of the apostle would not be complete without a feature of this kind; and so he uses it, not to imply that people would literally flee from the symbolical city, which would be impossible, but to denote their *terror* and *amazement* at the descending judgments.

VERSE 12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13, And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

In these verses we have an enumeration of great Babylon's merchandise, among which, it will be

noticed are slaves and souls of men. The church has been the great bulwark of American slavery; and previous to the great rebellion, at least six hundred thousand slaves were held by members of the different churches in the South. The movement for the emancipation of these slaves, did not originate with the churches, north or south. Hence they are in nowise relieved from the guilt of this sin, by the fact that the government, as a military necessity, has abolished slavery. Had the matter been left to the church, literal slavery would have continued to the end; but may there not be allusion here also to slavery of conscience, by the creeds of these bodies, which in some cases is more oppressive than physical bondage?

VERSE 14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

The fruits here mentioned we learn by reference to the original to be "autumnal fruits." In other words, the "delicacies of the season," upon which the luxurious professor so sets his pampered appetite, will be suddenly cut off. This of course is the work of the famine, which is the result of the fourth vial. Chap. 16 : 8.

VERSE 15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 16, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17.

For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 18, And cried when they saw the smoke of her burning, saying, What city is like unto this great city! 19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

The reader can readily imagine the cause of this universal voice of mourning, lamentation, and woe. Imagine the plague of sores preying upon men, the rivers turned to blood, the sea like the blood of a dead man, the sun scorching men with fire, their traffic gone, and their silver and gold unable to deliver them, and we need not wonder at their exclamations of distress, nor that shipmasters and sailors join in the general wail. Very different is the emotion the saints are called upon to exercise, as the following testimony shows:—

VERSE 20. Rejoice over her, thou Heaven, and ye holy apostles and prophets; for God hath avenged you on her. 21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. 22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the

great men of earth; for by thy sorceries were all nations deceived. 24. And in her was found the blood of prophets, and of saints and of all that were slain upon the earth.

The apostles and prophets are here called upon to rejoice over great Babylon in her destruction, as it is in close connection with this destruction that they will all be delivered from the power of death and the grave by the first resurrection.

Like a great millstone, Babylon sinks to rise no more. The various arts and crafts that have been employed in her midst, and have ministered to her desires, shall be practiced no more. The pompous music that has been employed in her imposing but formal and lifeless service, dies away forever. The scenes of festivity and gladness, when the bridegroom and bride have been led before her altars, shall be witnessed no more.

Her sorceries constitute her leading crime; and sorcery is a practice which is involved in the spiritualism of to-day. "And in her was found the blood of all that were slain upon the earth." From this we infer that ever since the introduction of a false religion into the world, Babylon has existed. In her has been found all along opposition to the work of God, and persecution of his people. In reference to the guilt of the last generation, see on chap. 16 : 6.

Chapter XIX.

THE TRIUMPH OF THE SAINTS.

VERSE 1. And after these things I heard a great voice of much people in Heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God; 2; For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3. And again they said, Alleluia. And her smoke rose up forever and ever.

Continuing the subject of chap. 18, the apostle here introduces the song of triumph which the redeemed saints strike up on victor harps, when they behold the complete destruction of that great system of opposition to God and his true worship, comprehended in great Babylon. This destruction takes place, and this song is sung in connection with the second coming of Christ at the commencement of the thousand years. There can but one query arise on this scripture, and that is, how it can be said that her smoke rose up forever and ever. Does not this language imply eternity of suffering? Let it be remembered that this is borrowed language, and to gain a correct understanding of it we must go back to its first introduction

and consider its import as there used. In Isa. 34, will be found the language from which, if we mistake not, such expressions as these are borrowed. Under the figure of Idumea a certain destruction is brought to view, and it is said of that land that its streams should be turned into pitch, its dust into brimstone, that it should become burning pitch and not be quenched night nor day, but that its smoke should go up forever. Now this language is spoken, as all must concede, of one of two things; either of some particular country called Idumea, or of the whole earth under that name. In either case it is evident that the language must be limited. We think the whole earth is meant, from the fact that the chapter opens with an address to the earth and all that is therein, the world and all that come forth of it; and the indignation of the Lord is declared to be upon all nations. Now whether this refers to the depopulation and desolation of the earth at the second advent, or to the purifying fires that shall purge it of the effects of the curse at the end of the thousand years, the language must still be limited; for after all this, a renovated earth is to come forth, and be the abode of the nations of the saved throughout eternity. Three times this expression of smoke going up forever is used in the Bible: once here in Isa. 34, of the land of Idumea as a figure of the earth; again in Rev. 14, of the worshipers of the beast and image; and again in the chapter we are now considering, referring to the destruction of great Babylon; and all of them, we

understand, apply to the very same time and describe the same scenes, namely, the destruction visited upon this earth, the worshipers of the beast, and all the pomp of great Babylon, at the second advent of our Lord and Saviour.

VERSE 4. And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia. 5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. 7. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. 8. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

The Lord God omnipotent, the Father, reigneth, is the language of this song. He reigns at the present time, and has ever reigned, in reality, though sentence against an evil work has not been executed speedily; but now he reigns by open manifestations of his power in the reduction of all his foes.

"Rejoice . . . . . for the marriage of the Lamb is come, and his wife hath made herself ready." Who is the "bride, the Lamb's wife," and what is the marriage? A vast field for thought is here opened, and material furnished for a more lengthy exposition than time or space will permit us here to give. We hold, in brief, that the Lamb's wife is

the New Jerusalem which is above. This will be noticed more fully on chapter 21. The marriage of the Lamb is his reception of this city. When he receives this city, he receives it as the ornament and metropolis of his kingdom ; hence he receives with it, his kingdom and the throne of his father David. This we understand to be the event designated by the marriage of the Lamb. That the marriage relation is often taken to illustrate the union between Christ and his people, is granted; but the marriage of the Lamb here spoken of, is a definite event to take place at a definite time; and if the declaration that Christ is the head of the church as the husband is the head of the wife, Eph. 5: 23, proves that the church is now the Lamb's wife, then the marriage of the Lamb took place ages in the past; but that cannot be, according to this scripture, which locates it in the future. Paul told his Corinthian converts that he had espoused them to one husband, even Christ. This is true of all converts. But while this figure is used to denote the relation that they then assumed to Christ, was it a fact that the marriage of the Lamb took place in Corinth in Paul's day, and that it has been going on for the past eighteen hundred years? Further remarks on this point are deferred to a consideration of chap. 21.

But if the city is the bride, it may be asked how it can be said that she hath made *herself* ready? Answer. By the figure of personification, which

attributes life and action to inanimate objects. See a notable instance in Ps. 114. Again, a query may arise on verse 8, how a city can be arrayed in the righteousness of the saints. But if we consider that a city without inhabitants would be but a dreary and cheerless place, we see at once how this is. Reference is had to the countless number of its glorified inhabitants in their shining apparel. This raiment was *granted* to her. What is granted to her? Isa. 54, and Gal. 4: 21–31, will explain. To the new-covenant city are granted many more children than to the old. These are her glory and rejoicing. The goodly apparel of this city, so to speak, consists of the hosts of the redeemed and immortal ones who walk its golden streets.

VERSE 9. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10. And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy.

Many are the allusions to this marriage supper in the New Testament. It is referred to in the parable of the marriage of the king's son, Matt. 22: 1–14, again in Luke 14: 16–24. It is the time when we shall eat bread in the kingdom of God, when we are recompensed at the resurrection of the just. Luke 14: 12–15. It is the time when we shall drink the fruit of the vine new with our Redeemer in his heavenly kingdom. Matt. 26: 29; Mark 14: 25;

Luke 22:18. It is the time when we shall sit at his table in the kingdom, Luke 22:30, and he will gird himself and come forth and serve us. Luke 12:37. Blessed indeed are they who have the privilege of partaking of this glorious feast.

A word on verse 10, in reference to those who think they find here an argument for consciousness in death. The mistake which such persons make on this scripture is in supposing that the angel declares to John that he is one of the old prophets, come back to communicate with him. The person employed in giving the Revelation to John, is called an angel, and angels are not the departed spirits of the dead. Whoever takes the position that they are, is to all intents a spiritualist; for this is the very foundation-stone of their infamous theory. But the angel says no such thing. He simply says that he is the fellow-servant of John, as he had been the fellow-servant of his brethren the prophets. The term fellow-servant implies that they were all on a common footing as servants of the great God; hence he was not a proper object for John to worship. See on chap. 1:1, "His angel."

VERSE 11. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. 14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. 16. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. 17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. 19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. 21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

With verse 11 a new scene is introduced. We are here carried back to the second coming of Christ, this time under the symbol of a warrior riding forth to battle. Why is he represented thus? Because he is going forth to war,—to meet "the kings of the earth and their armies," and this would be the only proper character in which to represent him on such an occasion. His vesture is dipped in blood. See a description of the same scene in Isa. 53:1–4. The armies of Heaven, the angels of God, follow him. Verse 15 shows how he rules the

nations with a rod of iron, when they are given him for an inheritance, as recorded in the second Psalm, which popular theology interprets to mean the conversion of the world. But would not such expressions as "treadeth the winepress of the fierceness and wrath of Almighty God," be a very singular description of a work of grace upon the hearts of the heathen for their conversion?

Christ has at this time closed his mediatorial work, and laid off his priestly robes for kingly attire; for he has on his vesture and on his thigh a name written, King of kings, and Lord of lords. This is in harmony with the character in which he here appears; for it was the custom of warriors anciently to have some kind of a title inscribed upon their vesture. Verse 17. What is to be understood by the angel standing in the sun? In chap 16:17, we read of the seventh vial being poured out into the air; from which it was inferred that as the air envelops the whole earth, that plague would be universal. May we not apply the same principle of interpretation here, and conclude that the angel standing in the sun and issuing his call from thence to the fowls of heaven to come to the supper of the great God, denotes that his proclamation will go wherever the sun's rays touch upon this earth? And the fowls will be obedient to the call, and fill themselves with the flesh of kings, captains, mighty men, and horses. Thus while the saints are partaking of the marriage supper of the Lamb, the wicked are themselves food for the fowls of heaven.

The beast and the false prophet are taken. The false prophet is the one that works miracles before the beast. This proves him to be identical with the two-horned beast of chap. 13, to whom the same work, for the very same purpose, is there attributed. The fact that these are cast *alive* into the lake of fire, shows that these powers will not pass away and be succeeded by others, but be living powers at the second advent of Christ.

It appears from verse 21 that there is a remnant not numbered with the beast or false prophet. These are slain by the sword of him that sits upon the horse, which sword proceeds out of his mouth, This sword is doubtless what is spoken of elsewhere as the spirit of his mouth, and breath of his lips, with which the Lord shall slay the wicked at his appearing and kingdom. Isa. 11:4; 2 Thess. 2:8.

Chapter XX.

THE FIRST AND SECOND RESURRECTIONS.

VERSE 1. And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. 2. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, 3, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

The event with which this chapter opens seems to follow, in chronological order, the events of the preceding chapter. The inquiries that here arise are, Who is the angel that comes down from Heaven? What is the key and chain which he has in his hand? What is the bottomless pit? and, What is meant by binding Satan a thousand years?

1. *The angel.* Is this angel Christ, as some suppose? Evidently not. A bright ray of light is thrown from the old typical service directly upon this passage. Thus: Christ is the great High Priest of this dispensation. On the day of atonement, anciently, two goats were taken by the priest, upon which lots were cast, one for the Lord, and the other for the scape-goat. The one upon which the

Lord's lot fell, was then slain and his blood carried into the sanctuary, to make an atonement for the children of Israel, after which the sins of the people were confessed upon the head of the other, or scape-goat, and he was sent away by the hand of a fit man into the wilderness, or place not inhabited. Now as Christ is the priest of this dispensation, so, by arguments, a few of which we here introduce, Satan is shown to be the antitypical scape-goat.

(1.) The Hebrew word for scape-goat, as given in the margin of Lev. 16 : 8, is *Azazel.* On this verse, Jenks, in his Comprehensive Commentary, remarks: "Scape-goat. See diff. opin. in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks *Azazel* is the *name of the devil;* and so Rosenmüller, whom see. The Syriac has, *Azzail* the angel (strong one) who revolted." The devil is here evidently pointed out. Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians, in favor of the view that the scape-goat is a type of Satan.

Chas. Beecher, in "Redeemer and Redeemed," pp. 67, 68, says: "What goes to confirm this is, that the most ancient paraphrases and translations, treat Azazel as a proper name. The Chaldee paraphrase, and the targums of Onkelos and Jonathan, would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by ἀποπομπαῖος (*apopompaios*), a word applied by the Greeks to a malign

deity, sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch where the name Azalzel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the Evil Spirit. In addition to these, we have the evidence of the Jewish work Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence, Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is, when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint ἀποπομπαῖος, and in the Hebrew Azazel, is no other than the devil.'

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence, that Azazel cannot be anything else but another name for Satan."

(2.) In the common acceptation of the word, the term "scape-goat" is applied to any one who has become obnoxious to the claims of justice; and while

it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation of the devil, who is styled in Scripture, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, etc., etc.

(3.) Our third reason for this position is the very striking manner in which it harmonizes with the events to transpire in connection with the cleansing of the heavenly sanctuary, as far as revealed to us in the Scriptures of truth.

We behold in the type, 1. The sin of the transgressor imparted to the victim. 2. We see that sin borne by the ministration of the priest and the blood of the offering, into the sanctuary. 3. On the tenth day of the seventh month we see the priest with the blood of the sin-offering for the people, remove all their sins from the sanctuary, and lay them upon the head of the scape-goat. 4. The goat bears them away into a land not inhabited.

Answering to these events in the type, we behold in the antitype, 1. The great offering for the world, made on Calvary. 2. The sins of all those who avail themselves of the merits of Christ's shed blood, by faith in him, borne, by the ministration of Christ while pleading his own blood, into the new-covenant sanctuary. 3. After Christ, the minister of the true tabernacle [Heb. 8 : 2], has finished his ministration, he will remove the sins of his people from

the sanctuary, and lay them upon the head of their author, the antitypical scape-goat, the devil. 4. The devil will be sent away with them into a land not inhabited.

This we believe to be the very event described in the verses under notice. The sanctuary service is, at the time here specified, closed. Christ lays upon the head of the devil the sins which have been transferred to the sanctuary, and which are imputed to the saints no more, and the devil is sent away, *not* by the hand of the High Priest, but by the hand of another person, according to the type, into a place here called the bottomless pit. Hence this angel is not Christ. For a full exposition of this subject see the work on "The Sanctuary and its Cleansing."

2. *The key and chain.* It cannot be supposed that the key and chain are literal; they are rather used merely as symbols of the power and authority with which this angel is clothed upon this occasion.

3. *The bottomless pit.* The original word signifies an abyss, bottomless, deep, profound. Its use seems to be such as to show that the word denotes any place of darkness, desolation, and death. Thus in Rev. 9:1, 2, it is applied to the barren wastes of the Arabian desert, and in Rom. 10:7, to the grave. But the passage which specially throws light upon the meaning of the word here, is Gen. 1:2, where we read that "darkness was upon the face of the deep." The word there rendered deep, is the same word that is here rendered bottomless pit; so that that might have been translated, "Darkness was upon the

face of the abyss, or bottomless pit." But we all know what is meant by the word "deep" as there used; it is applied to this earth in its chaotic state. Precisely this we believe it means in this third verse of Revelation 20. At this time, let it be borne in mind, the earth is a vast charnel house of desolation and death. The voice of God has shaken it to its foundations, the islands and mountains have been moved out of their places, the great earthquake has leveled to the earth the mightiest works of man, the seven last plagues have left their all-desolating footprints over the earth, the burning glory attending the coming of the Son of man has borne its part in accomplishing the general desolation, the wicked have been given to the slaughter, and their putrefying flesh and bleaching bones lie unburied, ungathered, and unlamented, from one end of the earth, to the other end thereof. Thus is the earth made empty and waste, and turned upside down. Isa. 24:1. Thus is it brought back again, partially at least, to its original state of confusion and chaos. See Jer. 4:19–26, especially verse 23. And what better term could be used to describe the earth thus rolling on its course of darkness and desolation for a thousand years, than that of the abyss, or bottomless pit? Here, we understand, Satan will be confined during this time, amid the ruin which, indirectly, his own hands have wrought, unable to flee from his habitation of woe, or to repair in the least degree its hideous ruin.

4. *The binding of Satan.* We well know that

Satan in order to work must have subjects upon whom to work. Without these he can do nothing. But during the thousand years of his confinement to this earth, all the saints are in Heaven beyond the power of his temptations, and the wicked are all in their graves, beyond his power to deceive. His sphere of action is circumscribed, he being at this time confined to this earth; and thus is he bound, being condemned throughout this period to a hopeless state of inactivity and imbecility. This, to a mind that has been so busy as his has been for the past six thousand years in deceiving the world, must be a punishment of the most intense severity.

Some attempt to grow merry over this exposition of the binding of Satan, which makes it to mean the placing beyond his reach of the subjects upon which he works, and which makes his being loosed to mean their being brought again, by a resurrection, under his influence. They tell us that we have mistaken the parties, and have the wicked bound, not the devil. Yet how often do we hear in the daily transactions of life such expressions as these: My way was completely hedged up; my hands were completely tied, etc. But do we understand, when persons make such expressions, that some insurmountable obstacle was literally thrown across the path they were traveling, or that their hands were literally confined with ropes and cords? No; but simply that a combination of circumstances rendered it impossible for them to act. Just so here; and why will not people grant to inspiration the same

liberty of speech that they give without question and without ridicule to their fellow-men in the common intercourse of life?

VERSE 4. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The exaltation of the saints. From the devil in his gloomy confinement, John now directs our attention to the saints in victory and glory,—the saints reigning on thrones,—all who are blessed and holy, and who, consequently, have part in the first resurrection. From that general assembly John then selects two classes as worthy of especial attention: first, the martyrs, those who have been beheaded for the witness of Jesus; and secondly, those who had not worshiped the beast and his image. This class, the ones who refuse the mark of the beast and his image, are of course the ones who hear and obey the third message of Rev. 14; but these are not the ones who are beheaded for the witness of Jesus, as some have supposed who have contended that the last generation of saints were all to be slain. The word

rendered *which*, in the expression, "and which had not worshiped the beast," etc., shows that there is another class introduced. The word is ὅστις (*hostis*), and is defined by Liddell and Scott, "Whosoever, whichsoever, *any one who*, anything which;" and by Robinson, "One who, some one who, whosoever, whatsoever." As one class, John saw the martyrs, and as another, he saw *those who* had not worshiped the beast and his image.

It is true that ὅστις is sometimes used as a simple relative, as in 2 Cor. 3:14; Eph. 1:23, but never in such constructions as this, preceded by the conjunction καὶ.

Lest any one should say that our rendering, whosoever, would include millions of heathens and sinners who have not worshiped the beast, and promise to them a reign with Christ of a thousand years, we would call attention to the fact that the preceding chapter states that the wicked had all been slain, and the seal of death set upon them for a thousand years; and John is viewing only the righteous company who have part in the first resurrection.

The rest of the dead lived not again till the thousand years were finished. Whatever may be said to the contrary, no language could more plainly prove two resurrections; the first, a resurrection of the righteous at the commencement of the thousand years, and the second that of the wicked at the end of that period. On such as have part in the first resurrection, the second death will have no power. They can pass unharmed through the elements which de-

stroy the wicked like chaff. They will be able to dwell with devouring fire, and everlasting burnings; Isa. 33:14, 15; they will be able to go forth and look upon the carcasses of the men who have transgressed against the Lord, as the quenchless fire and undying worm are preying upon them. Isa. 66:24. The difference between the righteous and the wicked in this respect is seen again in the fact that, while God is to the latter a consuming fire, he is to his people, both a sun and shield.

The wicked who are raised at the end of the thousand years, as really live again as they have once lived on the earth. To deny this, is to do violence to this scripture. In what physical condition they will be raised, we are not informed. It is usual to say on this point, that what we have lost unconditionally in Adam, is restored unconditionally in Christ. With respect to physical condition this should not perhaps be taken in an unlimited sense; for we have lost greatly in stature and vital force, which need not be restored to the wicked. If they are brought back to the average mental and physical condition which they enjoyed during life, or the period of their probation, would not that be sufficient for them to receive at last understandingly the reward of their deeds?

VERSE 7. And when the thousand years are expired, Satan shall be loosed out of his prison, 8, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. 9. And

they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. 10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.

At the end of the one thousand years, the holy city, the New Jerusalem, in which the saints have dwelt in Heaven during that period, comes down, and is located upon the earth, and becomes the camp of the saints, around which the resurrected wicked come up numberless as the sand of the sea. The devil deceives them and thus brings them up to this battle. The deception must of course have reference to some advantage to be gained by fighting against the saints. They are probably deluded into the hope that they can overcome the saints, dispossess them of their city, and still hold possession of the earth. But fire comes down from God out of Heaven and devours them. The word here rendered devour, Prof. Stuart admits is, "intensive," and signifies "to eat up, devour, so that it denotes utter excision." This is the time of the perdition of ungodly men, the time when the elements shall melt with fervent heat, the earth also, and when the works that are in the earth shall be burnt up. 2 Pet. 3:1, 10. In the light of these scriptures, we can see how the wicked are to receive their recompense in the earth; Prov. 11:31; we can see also that it is not eternal life in misery, but an "utter excision," entire and complete destruction.

Two views deserve a passing notice at this point.

The first is that the earth is renewed at the second coming of Christ, and is the habitation of the saints during the thousand years. The other is that when Christ appears the second time, he sets up his kingdom in Palestine, and performs, in connection with his saints, a work of conquest over the nations that are left on the earth during the thousand years, and finally subdues them to himself.

One, among many objections to the first view, is, that it makes the wicked in their resurrection, come up, with the devil at their head, and tread with their unhallowed feet upon the purified and holy earth, and the saints who have held possession for a thousand years, are obliged to yield possession, and flee into the city. But we cannot believe that the saints' inheritance will ever be thus marred, or that the fair plains of the earth made new, will ever be polluted with the impious tread of the resuscitated wicked; for besides outraging all ideas of propriety, there is no scripture from which even an inference can be drawn to support it.

And as to the second view, one among many of its absurdities is, that notwithstanding Christ and his saints have conquered the earth during the thousand years, at the end of this period the wicked get the upper hands of them, they lose their territory, the work of a thousand years is undone, and they are compelled to beat an ignominious retreat into the city for shelter, leaving the earth to their undisputed sway. Those who wish may rack their brains in trying to harmonize the inconsistencies and absurdi-

ties of such theories, or may endeavor to draw consolation from the dubious prospect. For ourselves, we prefer better employment and a brighter hope.

In contrast with these theories, there is a beautiful harmony in the view herein presented; namely, that the saints are with Christ in Heaven during the thousand years, while the earth lies desolate; that at the end of that time, the saints and the city come down, the wicked dead are raised, and come up against it; that the latter there receive their judgment; and that from the purifying fires which destroy them, come forth the new heavens, and new earth, to be the abode of the righteous throughout endless ages.

From verse 10 some have argued that the devil alone was to be tormented day and night. But the testimony of this verse is more extensive than that. The verb, shall be tormented, is in the plural, and agrees with the beast and false prophet; whereas it would be in the singular number if it referred to the devil alone. It will be noticed that in the expression, "where the beast and false prophet are," *are* is a supplied word. It would be more proper to supply the words, were cast, answering to what was spoken of the devil just before. The sentence would then read, "The devil was cast into the lake of fire where the beast and false prophet *were cast.*" They were cast in there and destroyed at the commencement of the thousand years. The individuals of which those organizations were composed, come up in the second resurrection, and a similar and final destruction is now visited upon them.

The Lake of Fire. Some reader may be inclined to ask for a definition of the lake of fire. As a comprehensive definition, may it not be called a symbol of the agencies which God employs to close up his controversy with the living wicked at the beginning of the thousand years, and with all the hosts of the ungodly at the end of that period? Literal fire will of course be largely employed in this work. We can better describe its effects than the thing itself. At the second coming of Christ, it is the flaming fire in which the Lord Jesus is revealed; it is the spirit of his mouth and brightness of his coming by which the Man of Sin is to be consumed; it is the fire in which great Babylon shall be utterly burned. Rev. 18:8. At the end of the thousand years, it is the day that burneth as an oven; Mal. 4:1; it is the fervent heat that shall melt the elements and the earth, and burn up the works that are therein; it is the fire of Tophet "prepared for the king" (the devil and his angels, Matt. 25:41), the pile whereof is deep and large, and which "the breath of the Lord like a stream of brimstone doth kindle." Isa. 30:33. It is the fire that comes down from God out of Heaven. On the expression, "tormented day and night forever and ever," see on chap. 19:1–4.

VERSE 11. And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those

things which were written in the books, according to their works. 13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. 14. And death and hell were cast into the lake of fire. This is the second death. 15. And whosoever was not found written in the book of life was cast into the lake of fire.

With verse 11, John introduces another scene to take place in connection with the final doom of the ungodly. It is the great white throne of judgment before which they are assembled to receive their awful sentence of condemnation and death.

1. *The Books of Record.* They are judged out of the things written in the books; from which we learn the solemn fact that a record of all our deeds is kept on high. A faithful and unerring record is made by the angelic secretaries. The wicked cannot conceal from them any of their deeds of darkness. They cannot bribe them to pass over in their record any of their unlawful acts. They must meet them all again, and be judged accordingly.

2. *The Execution of the Sentence.* They are to be punished according to their works. The Scriptures declare that they shall be rewarded according to their deeds. There are, then, to be degrees in the punishment of the wicked; and it may be asked how this can be harmonized with the view that death is the punishment for sin, and comes upon all alike. Let us ask believers in eternal misery how they will maintain degrees in *their* system. They tell us the intensity of the pain endured will be in

each case proportioned to the guilt of the sufferer. But how can this be? Are not the flames of hell equally severe in all parts? and will they not equally affect *all* the immaterial souls cast therein? But God can interpose, it is answered, to produce the effect desired. Very well, then, we reply, cannot he also interpose, if necessary, and graduate the pain attendant upon the sinner's being reduced to a state of death as the climax of his penalty? So, then, this view is equal with the common one in this respect, while it possesses great advantage over it in another; for while that has to find its degrees of punishment in intensity of pain alone, the duration in all cases being equal, this may not only have degrees in pain, but in duration also; for while some may perish in a short space of time, the weary sufferings of others may be long drawn out. But yet, we apprehend that the bodily suffering will be but an unnoticed trifle, compared with the mental agony, that keen anguish which will rack their souls as they get a view of their incomparable loss, each according to his capacity of appreciation. The youth who had but little more than reached the years of accountability, and died perhaps with just enough guilt upon him to debar him from Heaven, being less able to comprehend his situation and his loss, will of course feel it less. To him of older years, more capacity, and consequently a deeper experience in sin, the burden of his fate will be proportionately greater. While the man of giant intellect and almost boundless comprehension, who thereby possessed greater influence for evil,

and hence was the more guilty for devoting his powers to that evil, being able to understand his situation fully, comprehend his fate, and realize his loss, will feel it most keenly of all. Into *his* soul indeed the iron will enter most intolerably deep. And thus, by an established law of mind, the sufferings of each may be most accurately adjusted to the magnitude of their guilt.

That the degree of suffering which each one is to endure, is taken into the account as a part of the punishment of their crimes, is evident from Rom. 2: 6–10; Paul here speaking of the future "judgment of God," says:—

"Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, [he will render] eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, [he will render] indignation and wrath, *tribulation and anguish*, upon every soul of man that doeth evil, of the Jew first and also of the Gentile."

Why, it is asked, is the book of life brought forth on this occasion, when all who have part in the second resurrection, beyond which this scene is located, are already forejudged to the second death? We answer, That it may be seen that none of the names of all the multitude who die the second death, are in the book of life, and why they are not there; and if the names have ever been there, why they were not retained; that all the intelligences of the universe

may see that God acts with strict justice and impartiality.

And whosoever was not found written in the book of life was cast into the lake of fire. Reader, is your name written in the book of life? Are you striving to avert in your own case the fearful doom that awaits the ungodly? Rest not till you have reason to believe that your name is registered in the list of those who are to share at last in the blessings of eternal life.

Chapter XXI.

THE NEW JERUSALEM.

VERSE 1. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

The New Heaven and Earth. By the first heaven and first earth, John unquestionably means the present heaven and earth, the heaven and earth which now are. Some have supposed that when the Bible speaks of the third Heaven, in which are paradise and the tree of life, 1 Cor. 12:2; Rev. 2:7, it refers to the Heaven which is yet future, and does not prove that there is a paradise and tree of life literally in existence at the present time. They base their view on the fact that Peter speaks of three heavens and earths; those before the flood, the ones which now are, and the ones which are to come. But all theories based upon this one fact are overturned by this first verse of Rev. 21; for John here reckons but two heavens and earths: the ones which now are, he calls the first, so that the future new heavens would be the second, and not the third, as Peter reckons. Hence it is certain that Peter did not design to lay down a numerical order, that we should speak of the one as the first, the other as the

second, and the last as the third. The object of his reasoning was simply to show that as a literal heaven and earth succeeded to the destruction of the earth by the flood, so a literal heaven and earth would result from the renovation of the present system by fire. There is no proof, therefore, that the Bible, when it speaks of the third heaven, refers simply to the third state of the present heavens and earth, for then all the Bible writers would have been uniform in their reckoning on this point. Thus the arguments of those who would endeavor to disprove of the idea of a literal paradise and tree of life at the present time, fall to the ground. We believe the Bible recognizes three heavens all existing in the present constitution of things; namely, the first, or atmospheric heaven, which the fowls of the air inhabit; the second, the planetary heaven, the region of the sun, moon, and stars; and the third, high above them all, where paradise and the tree of life are found, Rev. 2:7, where God has his residence and his throne, Rev. 22:1, 2, to which Paul was caught up in heavenly vision, 1 Cor. 12:2, to which Christ ascended when he left the earth, Rev. 12:5, where he now shares the throne of his Father as priest-king, Zech. 6:13, and where the glorious city stands awaiting the saints when they enter into life. Verse 2. Blessed be God that from that bright land intelligence has been brought to this far-off world of ours; and thanks be to his holy name that a way has been opened from the dark places of earth, which leads like a strait and shining path of light up to those blest abodes.

Because John says "And there was no more sea," the question is sometimes asked, "Is there, then, to be no sea in the new earth?" It does not seem to follow from this text that there will be none; for John is speaking only of the present heaven, and earth, and sea. It might be translated thus: "For the first heaven and the first earth were passed away, and the sea [οὐκ ἐστιν ἔτι] was no more;" that is, the old sea no longer appeared, any more than the old heaven, and old earth. And still a new sea might be located in the new earth.

Dr. Clarke on this passage says: "The *sea* no more appeared than did the first *heaven* and *earth*. All was made *new*, and probably the new sea occupied a different position and was differently distributed, from that of the old sea."

The river of life, of which we read in the following chapter, proceeding from the throne of God, and flowing through the broad street of the city of jasper and gold, must discharge its waters somewhere; and where else but into the new earth sea? But that three-quarters of the globe will be then, as now, abandoned to a waste of waters, cannot be expected. No more, certainly, may be looked for, than will be for the utility and beauty of the new world.

VERSE 2. And I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. 3. And I heard a great voice out of Heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

In connection with the view which John has of the holy city coming down from God out of Heaven, a voice is heard, saying, The tabernacle of God is with men, and he will dwell with them. The conclusion naturally follows, that the tabernacle here mentioned is the city. This same city is called in John 14, the Father's house in which there are many mansions. If an objection should arise in any mind that this is too permanent a place to be called a tabernacle, we reply that the word tabernacle sometimes has the signification of a permanent dwelling-place. And it seems that the great God takes up his abode on this earth. We do not suppose that God is confined to this, or any other one of the worlds of his creation; but he here has a throne, and earth enjoys so much of his presence that it may be said that he dwells among men. And why should this be thought a strange thing? God's only begotten Son is here as ruler of his special kingdom; the holy city which is called the Father's house, and which, it is natural to suppose, will be the most beautiful and glorious place in the universe, will be here; the heavenly hosts take an interest in this world probably above what they feel in any other; yea, reasoning from one of the Saviour's parables, there will be more joy in Heaven over one world redeemed, than over ninety and nine which needed no redemption.

And God shall wipe away all tears from their eyes. He does this not literally; for there will be no tears in that kingdom for him to literally wipe away; but he does it by removing all the causes of tears.

VERSE 5. And He that sat upon the throne said, Behold I make all things new. And he said unto me, Write; for these words are true and faithful. 6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that sits upon the throne is the same being that is mentioned in verses 11, 12, of the preceding chapter. He says, I make all things new; not, I make all new things. The earth is not destroyed, annihilated, and a new one created, but all things are made over new. Let us rejoice that these words are true and faithful. And when this is accomplished, "it is done." The dark shadow of sin has forever passed away from the universe. The wicked, root and branch, Mal. 4:1, are wiped out of the land of the living, and the universal anthem of praise and thanksgiving, Rev. 5:13, goes up from a redeemed world and a clean universe to a covenant-keeping God.

VERSE 7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

The overcomers are Abraham's seed, and heirs

according to the promise. Gal. 3:29. The promise embraced the world, Rom. 4:13; and the saints go forth upon the new earth, not as servants or slaves, but as proprietors of the soil.

But the fearful, unbelieving, etc., have their part in the lake that burneth with fire and brimstone. The word "fearful" has been a trouble to some conscientious ones, who have had certain kinds of fears all along their pilgrimage. It may be well, therefore, to inquire what kinds of fears are here meant. It is not fears of our own weakness, or of the power of the tempter; it is not fears of sinning, or of falling out by the way, or of coming short at last. But it is a fear connected with unbelief; a fear of the ridicule and opposition of the world; a fear to trust in God, and walk out upon his promises; a fear that he will not fullfill what he has declared, and that consequently we shall be left to shame and loss for believing in him. This is most dishonoring to God. This is the fear which we are commanded not to have. Isa. 51:7. This is the fear which brings into condemnation, and will finally land those who cherish and yield to it, in the lake of fire, which is the second death.

VERSE 9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of Heaven from God, 11, Having the glory of God; and her light was like unto a stone most precious, even

like a jasper stone, clear as crystal; 12; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. 13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

This testimony is positive that the New Jerusalem is the bride, the Lamb's wife. The angel told John distinctly that he would show him the bride, the Lamb's wife; and we may be sure that he did not practice upon him a piece of deception, but fulfilled his promise to the very letter; but all that he did show him, was the New Jerusalem. It would be unnecessary to offer a word of proof that this city is not the church, were it not that popular theology has so mystified the Scriptures as to give it this application. This city, then, cannot be the church, because it would be absurd to talk of the church as lying foursquare, and having a north side, a south side, an east side, and a west side. It would be absurd to talk of its having a wall great and high, and in that wall twelve gates, three looking toward each of the four points of the compass. Indeed the whole description which we have given of the city in this chapter would be more or less an absurdity, as applied to the church.

Again, Paul in Galatians speaks of the same city, and says that it is the mother of us all, referring to the church. The church, then, is not the city itself, but the children of the city. And verse 24 of the

chapter under comment, speaks of the nations of the saved, who walk in the light of this city. These nations, which are the saved, and on earth constitute the church, are distinct from the city, in the light of which they walk. Hence we believe the city is a literal city, built of all the precious materials here described.

But how can this be the bride, the Lamb's wife? Answer. Inspiration has seen fit to speak of it under this figure, and with us, that should be sufficient. The figure is first introduced in Isa. 54. The new-covenant city is there brought to view. It is represented as being desolate while the old covenant was in force, and the Lord's care was confined to the Jews and old Jerusalem, but it is said to her that the children of the desolate shall be many more than the children of the married wife. It is further said to her, "Thy Maker is thy husband," and the closing promise of the Lord to this city, contains a very similar description to the one which we have here in Revelation; namely, "I will lay thy stones with fair colors, and thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones, and all thy children shall be taught of the Lord." It is this very promise to which Paul refers, and upon which he comments in Galatians, when he says, "But Jerusalem which is above is free, which is the mother of us all;" for he quotes, in the next verse, this very prophecy of Isaiah's to sustain the declaration

which he makes. Here, then, Paul makes an inspired application of Isaiah's prophecy, which cannot be mistaken.

In addition to this we have the positive testimony of this twenty-first chapter of Revelation before us on this point. With this view there is harmony throughout. We have Christ as the Father of his people, Isa. 9:6, the Jerusalem above is called our mother, and we are the children; and under the figure of the marriage, we have Christ as the Bridegroom, the city as the bride, and we, the church, are the guests. There is no confusion of parties here. But the popular view which makes the city the church, and the church the bride, exhibits the inexcusable confusion of making the church to be at the same time, both mother and children, and both bride and guests.

The names of the twelve apostles in the foundations of the city, show it to be a Christian and not a Jewish city; while the names of the twelve tribes on the gates, show that all the saved from this dispensation as well as from the former, are reckoned as belonging to some one of the twelve tribes; for all must enter the city through some one of these twelve gates. It is this fact which explains those instances in which Christians are called Israel, and are addressed as the twelve tribes, as in Rom. 2:28, 29; 9:6–8; James 1:1; Rev. 7:4, etc.

VERSE 15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16. And the city lieth foursquare, and the length is as large as

the breadth ; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. 18. And the building of the wall of it was of jasper ; and the city was pure gold, like unto clear glass.

We learn from this testimony that the city is laid out in a perfect square, measuring equally on all sides. The measure of the city, John tells us, was twelve thousand furlongs. Twelve thousand furlongs are fifteen hundred miles. We understand that this measure is the measure of the whole circumference of the city, and not merely of one side. This appears, from Kitto, to have been the ancient method of measuring cities. The whole circumference was taken, and that said to be the measure of the city. According to this rule, the New Jerusalem will be three hundred and seventy-five miles on each side. The length, breadth, and height of it are equal. From this language, the question has arisen whether the city was as high as it was long and broad. The word rendered equal, is ἴσος, (*isos*) and from definitions given in Liddell and Scott, we learn that it may have the sense of proportionate: the height was proportionate to the length and breadth. And this idea is strengthened by the fact that the wall was only a hundred and forty-four cubits high. Taking the cubit at about twenty-two inches, the length which is most commonly assigned to the ancient cubit, it would give only two hundred and sixty-four feet as the height of the

the wall. Now if the city is just as high as it is long and broad, that is, three hundred and seventy-five miles, this wall of less than three hundred feet would be, in comparison, a most insignificant affair. We think, therefore, that we are to judge of the height of the buildings of the city, in some measure, by the height of the wall, which is distinctly given.

The following criticisms on verse 16, the verse which gives the dimensions of the heavenly city, are undoubtedly correct :—

"It has been inferred from the above text that the New Jerusalem City is to be as high as it is long, and that its length will be twelve thousand furlongs, or *fifteen hundred miles.* It seems to us entirely unnecessary to place such a construction upon the language. The word equal does not always mean the same as to dimensions or position ; it is frequently used in the sense of proportion. If we were to say that the length and the breadth and the height of the city were in proportion, we should not violate the language." This view is taken of the text by Jas. Du Pui, A. M., in his "Exposition of the Apocalypse." The following from Thomas Wicks, author of Lectures on the Apocalypse, presents the same idea: "The language, however, will bear another meaning, which is far more natural. It is not that the length and breadth and height were severally equal *to each other,* but equal *with themselves;* that is, the length was everywhere the same, and the breadth everywhere the same, and the height the same. It was perfect and symmetrical in all its proportions.

This is confirmed by the fact distinctly stated, that the wall was one hundred and forty-four cubits high, or two hundred and sixteen feet, a proper height for a wall ; while it is said that 'the length is as large as the breadth.'" This writer allows but 18 inches to the cubit.

The Greek word *isos*, which is translated *equal*, will, according to Pickering, bear the meaning of proportion. Greenfield, in defining another form of this word (*isotes*), gives to it the sense of "equal proportion," and refers to 2 Corinthians, 8 : 13, 14, as an example where this definition is quite admissible.

It would appear, therefore, that the height of the city was proportionate to its length and breadth, and not that it was as high as it was long. The text certainly admits of a more rational interpretation, and the one suggested above frees it from all ambiguity, and shows perfect harmony in the general description.

The building of the wall was of jasper. Jasper is a precious stone usually described as of "a beautiful bright green color, sometimes clouded with white or spotted with yellow." This we understand to be the material of the main body of the wall built upon the twelve foundations hereafter described. And let it be remembered that this jasper wall was "clear as crystal," verse 11, revealing all the glories within.

VERSE 19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony; the fourth, an emerald; 20; The fifth, sar-

donyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

If we look upon this description as exclusively metaphorical, as is done by the great mass of those who profess to be Bible teachers, and spiritualize away this city into aërial nothingness, how unmeaning, yea, even bordering upon folly, do these minute descriptions appear. But if we take it, as it is evidently designed to be understood, in its natural and obvious signification, and look upon the city as the Revelator evidently designed we should look upon it, as a literal and tangible abode, our glorious inheritance, the beauties of which we are to look upon with our own eyes, how is the glory of the scene enhanced!

It is in this light, though it is not for mortal man, of himself, to conceive of the grandeur of those things which God has prepared for those that love him, that we delight to contemplate the glimpses that he has given us in his word of our future abode. We love to dwell upon those descriptions which convey to our minds, as well as language can do it, an idea of the loveliness and beauty which shall characterize our eternal home. And as we become absorbed in the contemplation of an inheritance tangible and sure, our courage springs up anew, hope revives, faith plumes her wings, and with feelings of thanksgiving to God that he has placed it within our power to gain an entrance to the mansions of the redeemed, we resolve anew, that, in spite of the world and all its obstacles, we will be among the sharers in the

PLATE XI.—ORDER OF COLORS IN THE FOUNDATION OF THE NEW JERUSALEM.

NOTE.—This illustration is not designed to show the proportion between the foundation and the wall, nor the particular construction of the foundation. Some think the different stones are arranged around the city in sections; others that they are superimposed horizontally upon each other, in the form of terraces, each color extending continuously around the city, the whole being arranged in steps from the ground to the wall, there being a sufficient number of steps to each precious stone to make the whole of suitable hight. With this arrangement the city would seem to rest upon a vast and complex rainbow. And when we consider that the glory of God and the Lamb will shine through all these and blend the colors in dazzling splendor, we may well conclude it will present a scene of glory of which no mind can form any adequate conception.

proffered joy. Let us then look at the precious foundation stones of that great city through whose gates of pearl we hope soon to enter.

"The word adorned" [garnished], says Staurt, "may raise a doubt here, whether the writer means to say, that into the various courses of the foundation, ornamental precious stones were only here and there inserted. But taking the whole description together, I do not apprehend this to have been his meaning.

"Jasper, as we have seen above, is usually a stone of green, transparent color, with red veins. But there are many varieties.

"Sapphire is a beautiful azure or sky-blue color, almost as transparent and glittering as a diamond.

"Chalcedony seems to be a species of agate, or more properly the onyx. The onyx of the ancients was probably of a bluish white, and semi-pellucid.

"The emerald was of a vivid green, and next to the ruby in hardness.

"Sardonyx is a mixture of chalcedony and cornelian, which last is of a flesh-color.

"Sardius is probably the cornelian. Sometimes, however, the red is quite vivid.

"Chrysolite, as its name imports, is of a yellow or gold color, and is pellucid. From this was probably taken the conception of the pellucid gold, which constitutes the material of the city.

"Beryl is of a sea-green color.

"The topaz of the present day seems to be reckoned as yellow; but that of the ancients appears to

have been pale green. Plin. 38, 8, Bellermann. Urim et Thummin, p. 37.

"Chrysoprasus, of a pale yellow and greenish color, like a scallion; sometimes it is classed at the present day under topaz.

"Hyacinth, of a deep red or violet color.

"Amethyst, a gem of great hardness and brilliancy, of a violet color, and usually found in India.

"In looking over these various classes, we find the first four to be of a green or bluish cast, the fifth and sixth, of a red or scarlet; the seventh, yellow; the eighth, ninth, and tenth, of different shades of the lighter green; the eleventh and twelfth of a scarlet or splendid red. There is classification, therefore, in this arrangement; a mixture not dissimilar to the arrangement in the rainbow, with the exception that it is more complex."

VERSE 21. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

Whether we understand that these gates were of solid pearl, or whether composed of pearls thickly set in a frame-work of some other precious material, does not materially affect the testimony. If it should be objected that it would be contrary to the nature of things to have a pearl large enough for a gate, we reply that God is able to produce it; the objection simply limits the power of God. But in either case the gates would outwardly have the appearance of pearl, and, in ordinary language, would be described

as gates of pearl. In this verse, as also in verse 18, the city is spoken of as built of gold, pure, like unto clear glass, or, as it were, transparent glass. We do not conclude from this language, that the gold is of itself transparent. Take that, for instance, which composes the street. If it were really transparent, it would simply permit us to look through and behold whatever was beneath upon which the city rested; and it would not seem that this would have any specially pleasing effect. But let us suppose the golden pavement of the street so highly polished as to have perfect powers of reflection, like the truest mirror, and we can see at once that the effect would be grand and striking in the extreme. Think for a moment what the appearance of a street so paved would be. The gorgeous palaces on either side would be reflected beneath, and the boundless expanse of the heavens above would also appear below; so that to the person walking those golden streets, it would appear that both himself and the city were suspended between the boundless expanse above and the unfathomable depths below; while the mansions on either side of the street, having equal powers of reflection, would marvelously multiply both palaces and people, and conspire to render the whole scene, novel, pleasing, beautiful, and grand beyond conception.

VERSE 22. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

With the temple is connected the idea of sacrifices

and a mediatorial work; but when the city is located upon the earth, there will be no such work to be performed. Sacrifices and offerings, and all mediatorial work based thereon, will be forever passed; hence there will be no need of the outward symbol of such work. But the temple in old Jerusalem, besides being a place for sacrificial worship, was the beauty and glory of the place; and, as if to anticipate the question that might arise, as to what would constitute the ornament and glory of the new city if there was to be no temple therein, the prophet answers, "The Lord God Almighty and the Lamb are the temple of it." We understand that there is now a temple in the city. Chap. 16:17. What becomes of that temple when the city comes down, revelation does not inform us. Possibly it is removed from the city; or, it may be put to such a different use as to cease to be the temple of God.

VERSE 23. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. 24. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. 25. And the gates of it shall not be shut at all by day; for there shall be no night there. 26. And they shall bring the glory and honor of the nations into it. 27. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

It is in the city alone, probably, that there is no night. There will of course be days and nights in the new earth, but they will be days and nights of

surpassing glory. The prophet, speaking of this time, says, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isa. 30:26. But if the light of the moon in that state is as the light of the sun, how can there be said to be night there? Answer. The light of the sun shall be seven-fold; so that, although the night is as our day, the day will be seven-fold brighter, making a contrast between day and night there, as marked, perhaps, as at the present time; but both will there be surpassingly glorious.

Verse 24 speaks of nations and kings. The nations are the nations of the saved; and we are all kings in a certain sense, in the new-earth state. We possess a "kingdom," and are to "reign" forever and ever.

But it appears from some of our Saviour's parables, as in Matt. 25:21, 23, that some will occupy in a special sense the position of rulers, and may thus be spoken of as kings of the earth, in connection with the nations of the saved. These bring their glory and honor into the city, when, on the Sabbaths and new moons, they there come up to worship. Isa. 66:23.

Reader, do you want a part in the unspeakable and eternal glories of this heavenly city? See to it, then, that your name is written in the Lamb's book of life; for only such can enter there.

Chapter XXII.

THE TREE AND RIVER OF LIFE.

VERSE 1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

The angel continues to show John the wonderful things of the city of God. In the midst of the street of the city was the tree of life. Although the word street is here used in the singular number, with the definite article "the" before it, we do not understand that there is but one street in the city; for there are twelve gates and there must of course be a street leading to each gate. But the street here spoken of, is *the* street by way of distinction; it is the main street, or, as the original word signifies, the broad way, the great avenue. The tree of life is in the midst of this street; but the tree of life is on either side of the river of life; hence the river of life is also in the midst of the street of the city. This river proceeds from the throne of God. The picture thus presented before the mind is this: The glorious throne of God at the

head of this broad way or avenue, out of that throne the river of life flowing lengthwise through the center of the street, and the tree of life growing on either side and forming a high and magnificent arch over that majestic stream, and spreading its life-bearing branches far away on either side. How broad this broad street is, we have no means of determining; but it will be at once perceived that a city three hundred and seventy-five miles on each side, would be able to devote quite an ample space to its great avenue.

The Tree of Life. But how can the tree of life be but one tree, and still be on either side of the river? 1. It is evident that there is but one tree of life. From Genesis to Revelation it is spoken of as but one—*the* tree of life. 2. To be at once on both sides of the river, it must have more than one trunk, in which case it must be united at the top or in its upper branches, in order to form but one tree John, caught away in the Spirit, and presented with a minute view of this wonderful object, says that it was on either side of the river. Another, who has been privileged to behold in vision the marvelous glories of the heavenly land, has borne similar testimony: "We all marched in, and felt that we had a perfect right in the city. Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water; and on either side of the river was the tree of life. At first I thought I saw two trees; but I looked again, and saw that they were united at the top in one tree.

So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious, which looked like gold mixed with silver."—*Experience and Views*, pp. 12, 13. And why should such a tree be looked upon as unnatural or incredible, since we have an illustration of it here upon earth. The banyan tree of India is of precisely the same nature in this respect. Of this tree the Encyclopedia Americana thus speaks: "The *ficus Indica* (Indian fig, or banyan tree) has been celebrated from antiquity from its letting its branches drop and take root in the earth, which, in their turn become trunks, and give out other branches, a single tree thus forming a little forest." Thus we believe the tree of life extends and supports itself. The tree of life bears twelve kinds of fruits, and yields its fruit every month, probably one kind each month. This fact throws light upon the declaration in Isa. 66:23, that all flesh shall come up from one new moon to another to worship before the Lord of hosts. The word new moon should be rendered month. The redeemed come up to the city from month to month to partake of the fruit of the tree of life. Its leaves are for the healing of the nations; literally, the *service* of the nations, not implying that any will enter the city in a diseased or deformed condition to need healing; and even if so, the work would soon be done, and then what would the leaves be for? We understand that the service of the leaves, whatever it is, will be perpetual, like the use of the fruit.

VERSE 3. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

This language proves that the great God, the Father, is referred to, as well as the Son.

VERSE 4. And they shall see his face; and his name shall be in their foreheads.

The word, his, in the sentence, "And they shall see his face," refers to the Father; for it is the one whose name is in their foreheads; and that is the Father, as we learn from chap. 14:1.

VERSE 5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever. 6. And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 7. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.

Here again we have the declaration that there shall be no night in the city; for the Lord God will be the light of the place. Verse 7 proves that Christ is the speaker, a fact which it is of especial importance to bear in mind in connection with verse 14. To keep the sayings of the prophecy of this book is to obey the duties brought to view in connection with the prophecy, as, for instance, in chap. 14:9–12.

VERSE 8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God. 10. And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. 12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

For remarks on verse 9, see on chap. 19 : 10. In verse 10 John is told not to seal the sayings of the prophecy of this book. Popular theology says that the book is sealed. One of two things follows from this: either John disobeyed his instructions, or popular theology is fulfilling Isa. 29 : 10–14. Verse 11 proves that probation closes, and the cases of all are unalterably fixed before the coming of Christ; for in the very next verse Christ says, "Behold, I come quickly." What dangerous and insane presumption, then, to claim as Age-to-come believers do, that there will be probation even after that event! Christ's reward is with him, to give every man as his work shall be; which is another conclusive proof that there can be no probation after that event; for all the living wicked, those "who know not God," the heathen, and those "who obey not the gospel of the Lord Jesus Christ," the sinners of Christian lands, 2 Thess. 1 : 8, will be visited with swift destruction from Him who then comes in flaming fire to take vengeance on his foes.

The declaration of verse 11, marks the close of

probation, which is the close of Christ's work as mediator. But we are taught by the subject of the sanctuary that this work closes with the examination of the cases of the living in the investigative Judgment. When this is accomplished, the irrevocable fiat can go forth. But when the cases of the living are reached in the work of Judgment, we apprehend that what remains to be done will be so speedily accomplished that all these cases may almost be said to be decided simultaneously. We have therefore no occasion to speculate as to the order of work among the living, that is, whose cases will be decided first, and whose last, nor whether it will be known that any are decided before all is finished.

VERSE 13. **I am Alpha and Omega, the beginning and the end, the first and the last. 14. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**

Christ here applies to himself the appellation of Alpha and Omega. As applied to him, the expression must be taken in a more limited sense than when applied to the Father, as in chap. 1 : 8. Christ is the Alpha and Omega, the beginning and the end, of the great plan of salvation. Verse 14, as before noticed, is the language of Christ. The commandments of which he speaks are his Father's. Reference can be had only to the ten commandments as delivered on Mt. Sinai. He pronounces a blessing upon those who keep them. Thus in the closing chapter of the word of God, and near the very close of the last testimony which the faithful and true Witness there left for his

people, he solemnly pronounces a blessing upon those who keep the commandments of God. Let those who believe in the abolition of the law, weigh well this fact.

VERSE 15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Dog is the Bible symbol of a shameless and impudent man. Who would wish to be left in the company of those whose lot is outside of the city of God! yet how many will stand condemned as idolaters, how many as those who make lies, and how many more as those who love them and love to circulate them after they are made!

VERSE 16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Jesus testifies these things in the churches, showing that the whole book of Revelation is given to the seven churches; which is another incidental proof that the seven churches are representatives of the church through the entire gospel dispensation. Christ is the offspring of David, in that he appeared on earth in the line of David's descendants. He is the root of David, inasmuch as he is the great antitype of David, and the maker and upholder of all things.

VERSE 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Thus are all invited to come. The Lord's love for mankind would not be satisfied in merely preparing the blessings of eternal life, opening the way to them, and announcing that all might come who would; but he sends out an earnest invitation to come. He sets it forth as a favor done to himself, if persons will come and partake of the infinite blessings provided by his infinite love. His invitation, how gracious! how full! how free! None of those who are finally lost will ever have occasion to find fault with the provisions that have been made for their salvation. They can never find fault with the light that has been granted to show them the way of life. They can never find fault with the invitations and entreaties that Mercy has given them to turn and live. From the very beginning there has been a power exerted, as strong as could be and still leave man his own free agent,—a power to draw him Heavenward and raise him from the abyss into which he had fallen. Come! has been the entreaty of the Spirit, from the lips of God himself, from the lips of his prophets, from the lips of his apostles, and from the lips of his Son, even while in his infinite compassion and humility he was paying the debt of our transgression.

The last message of mercy that is now going forth, is another and final utterance of divine long-suffering and compassion. Come, is the invitation it gives. Come, for all things are ready. And the last sound that will fall from Mercy's lips on the ear of the sinner, ere the thunders of vengeance burst upon him,

will be the heavenly invitation, Come. So great is the loving-kindness of a merciful God to rebellious man. Yet they will not come. Acting independently and deliberately, they refuse to come. So when they shall see Abraham, Isaac, and Jacob, in the kingdom of God, and themselves thrust out, they will have no one to accuse, no one to blame but their own selves. They will be brought to feel this in all its bitterness; for the time will come in which it will be as described by Pollok, when he says,

> 'And evermore the thunders murmuring spoke
> From out the darkness, uttering loud these words,
> Which every guilty conscience echoed back:
> 'Ye knew your duty, but ye did it not.'
> Dread words! that barred excuse, and threw the weight
> Of every man's perdition on himself
> Directly home———
> 'Ye knew your duty, but ye did it not.'"

The bride also says, Come. But the bride is the city, and how does that say, Come? If we could be strengthened to behold the living glories of that city, and live, and should be permitted to gaze upon its dazzling beauty, and be assured that we had a perfect right to enter therein, and bathe in that ocean of bliss and blessedness, and revel in its glory forever and ever, would it not then say to us, Come, with a persuasion which no power could resist? Who of us in view of this could turn away and say, I have no desire for an inheritance there?

But though we cannot now look upon that city, the unfailing word of God has promised it, and that is sufficient to inspire in us an implicit and living

faith; and through the channel of that faith it says to us, Come. Come, if you would inherit mansions where sickness, sorrow, pain, and death, can never enter; if you would have a right to the tree of life, and pluck its immortal fruit, and eat and live; if you would drink of the water of the river of life, that flows from the throne of God, clear as crystal. Come, if you would obtain through those glittering gates of pearl an abundant entrance into the eternal city; if you would walk its streets of transparent gold; if you would behold its glowing foundation stones; if you would see the King in his beauty on his azure throne. Come, if you would sing the jubilee song of millions, and share their joy. Come, if you would join the anthems of the redeemed with their melodious harps, and know that your exile is forever over and this is your eternal home. Come, if you would receive a palm of victory, and know that you are forever free. Come, if you would exchange the furrows of your careworn brow for a jeweled crown. Come, if you would see the salvation of the ransomed myriads, the glorified throng which no man can number. Come, if you would drink from the pure fountain of celestial bliss, if you would shine as the stars forever in the firmament of glory, if you would share in the unutterable rapture that fills the triumphant hosts as they behold before them unending ages of glory ever brightening, and joys ever new.

The bride *does* say, Come. Who of us can resist the invitation? The word of truth is pledged to us

that if we keep the commandments of God and the faith of Jesus, we *shall* have right to the tree of life, we *shall* enter in through the gates into the city. And we shall feel that we are at home in our Father's house, amid those gorgeous splendors, and that these very mansions were prepared for us; and we shall realize the full truth of those cheering words, "Blessed are they which are called unto the marriage-supper of the Lamb." Rev. 19:9.

"Let him that heareth say, Come." We have heard of the glory, of the beauty, of the blessings, of that goodly land, and we say, Come. We have heard of the river with its verdant banks, of the tree with its healing leaves, of the ambrosial bowers that bloom in the Paradise of God, and we say, Come. Whosoever will, let him come and take of the water of life freely.

VERSE 18. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

What is it to add to, or take from, the book of this prophecy? Let it be borne in mind that it is the book of this prophecy, or the Revelation, which is the subject of remark; hence the additions or detractions are to be from this book. Nothing can be called an addition to this book except something added with an effort to palm it off as a part of the

genuine book of Revelation. To take from it would be to suppress some of it. As the book of Revelation could not be called an addition to the book of Daniel, so if God should see fit to make further revelations to us by his Spirit, it would be no addition to the book of Revelation, unless it should claim to be a part of that book.

VERSE 20. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. 21. The grace of our Lord Jesus Christ be with you all. Amen.

The word of God is given to instruct us in reference to the plan of salvation. The second coming of Christ is to be the climax and completion of that great scheme; it is most appropriate, therefore, that the book should close with the solemn announcement, Behold, I come quickly. Be it ours to join with fervent hearts in the response of the apostle, "Amen. Even so, come, Lord Jesus."

Thus closes the volume of inspiration—closes with that which constitutes the best of all promises, and the substance of the Christian's hope, the return of Christ. Then shall the elect be gathered and bid a long farewell to all the ills of this mortal life. How rich in all that is precious to the Christian is this promise. Wandering an exile in this evil world, separated from the few of like precious faith, he longs for the companionship of the righteous, the communion of saints. Here he shall obtain it; for all the good shall be gathered, not from one land only, but from all lands; not from one age only, but from all ages,—the great harvest of all

the good, coming up in long and glorious procession, while angels shout the harvest home, and the timbrels of Heaven sound forth in joyous concert,—and a song before unheard, unknown, in the universe, the song of the redeemed, shall add its marvelous notes of rapture and melody to the universal jubilee. So shall the saints be gathered, to be joyful in each other's presence forever and ever,

> "While the glory of God, like a molten sea,
> Bathes the immortal company."

This gathering has nothing in it but that which is desirable. The saints can but sigh and pray for it. Like Job, they cry out for the presence of God. Like David, they cannot be satisfied till they awake in his likeness. In this mortal condition we groan, being burdened, not for that we would be unclothed, but clothed upon. We can but be "upon tiptoe" for the adoption, to wit, the redemption of the body. Our eyes are open for its visions; our ears are waiting to catch the sounds of the heavenly music, and our hearts are beating in anticipation of its infinite joy. Our appetites are growing sharp for the marriage supper. We cry out for the living God, and long to come into his presence. Come, Lord Jesus, come quickly. No news more welcome than to know that the command has gone forth from the Lord to his angels, Gather together unto me my elect from the four winds of heaven.

The place of the gathering has nothing but attraction. Jesus, the fairest among ten thousands, is there. The throne of God and the Lamb, in the

glory of which the sun disappears as the stars vanish in the light of day, is there. The city of jasper and gold, whose builder and maker is God, is there. The river of life, sparkling with the glory of God and flowing from his throne in infinite purity and peace, is there. The tree of life, with its healing leaves and life-giving fruit, is there. Abraham, Isaac, and Jacob, Noah, Job, and Daniel, prophets, apostles, and martyrs, the perfection of heavenly society, will be there. Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never end, fruits that never decay, crowns that never dim, harps that know no discord, and all else of which a taste purified from sin and raised to the plane of immortality can form any conception, or think desirable, will be there.

We must be there. We must bask in the forgiving smiles of a God to whom we have become reconciled, and sin no more; we must have access to that exhaustless fount of vitality, the fruit of the tree of life, and never die; we must repose under the shadow of its leaves, which are for the service of the nations, and never again grow weary; we must drink from the life-giving fountain, and thirst nevermore; we must bathe in its silvery spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles; we must exchange the cross for the crown, and feel that the days of our humiliation are ended; we must lay down the staff and take the palm branch, and feel

that the journey is done; we must put off the rent garments of our warfare, for the white robes of triumph, and feel that the conflict is ended and the victory gained; we must exchange the toil-worn, dusty girdle of our pilgrimage, for the glorious vesture of immortality, and feel that sin and the curse can nevermore pollute us. O day of rest and triumph, and every good, delay not thy dawning! Let the angels at once be sent to gather the elect. Let that promise be fulfilled which bears in its train these matchless glories. Come, Lord Jesus, come quickly.

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